The Missionary Herald

VOLUME CXII JUNE 1916 NUMBER 6

IF we put upon the cover this month a picture of The Tombs of the Caliphs at Cairo, it is not to be inferred that we are emphasizing the blow which has befallen the present caliph of the Moslems by Russia's victorious advance in his Turkish empire. But it is significant how the prestige of the caliphate has declined of late; how threatening is the revolt of the followers of Islam in many lands from longer subservience to the sultan of Turkey. The sacred Moslem cities are within his domains. It ministers to the glory of Islam that its head should sit enthroned at Constantinople, that superb and strategic city of the world. Yet the mutterings of discontent have become widespread and increasing. The close alliance of Turkey with Germany in this war, involving the entrance of a German element into places of power and influence in Turkish affairs, has been a bitter pill to the orthodox Moslem of Arabia. Egypt has definitely cut loose from its vassalage to Turkey. The refusal of Moslems of India to revolt from the British Raj, and the general failure of the call to all loyal Moslems to join Turkey in fighting a "jehad," or holy war, are further indications of the waning power of the great caliph of the Mohammedan world.

Our Cover Picture

AND still we wait for some settlement in Mexico that shall make prudent the return of our missionaries and make possible the resumption of regular mission work. What will be the effect of the stirring of animosities on both sides of the border through the sporadic raids of the Villistas, the punitive expeditions of United States troops, and the hostile acts or threatenings of Carranza's men, who can say? Clearly the present situation is demoralizing and portentous. It looks as though we were getting ever more deeply involved in Mexico's civil strife, and with every fresh step increasing suspicions and resentments. It is hard to see how we can get out of a bad business without pushing through. Fortunately the missionaries are in no wise responsible for the trouble and in no wise connected with it. We believe they will be welcomed back most cordially so soon as the way opens, and that it will be possible then to resume missionary work without suffering the odium against things American.

Marking Time in Mexico

CEYLON, the second of the American Board's fields to round out a hundred years of missionary work, is preparing to celebrate the event early in October. An attractive illustrated booklet, prepared by Miss Helen I. Root, formerly a member of the Ceylon Mission, which sketches the story of the years, is just off the press. It links the present of this compact and well-developed mission, its college, boarding schools, training and village schools, its hospital, churches, and Christian communities, with the day when Samuel Newell, one of that first group of missionaries to sail from America, stopping at Ceylon in the course of his pathetic search for a place where he might be allowed to land and to labor, learned that the governor desired missionaries and that the people seemed not unfriendly to Christianity.

Ceylon's Centenary

Sec. Edward Lincoln Smith and Mr. Franklin J. Warner, of New York, with their wives, constitute the commission appointed by the Prudential

Committee to represent the American Board and the Woman's Board at this celebration. They plan to sail from Vancouver, August 10, on the *Empress of Russia*. Would that all the friends and supporters of the Ceylon Mission could see what will be unveiled before the eyes of these their representatives!

In this connection we call special attention to Mr. Brown's informing article in this number upon village schools of Ceylon, which describes a line of work in which this mission has specialized.

Amid War's Alarms

IT takes more than hostile aëroplanes to stop mission work. A postal card from Rev. J. Henry House, D.D., president of the Thessalonica Agricultural and Industrial Institute, dated at Salonica, March 27, speaks of an aëroplane raid on the city that morning, in the course of which one bomb fell quite near the mission house. But all were safe and work was going on as usual, and plenty of it. There were crowds of company at the farm at this time of disturbance, and new lines of opportunity opening. "We are without fear and working as usual."

Speeding Up Armenian Relief

AT the request of the American Committee on Armenian and Syrian Relief, the Laymen's Missionary Movement has consented to take up the task of soliciting funds to save the multitudes who have barely escaped from Turkey's murderous hand. All the machinery of the virile laymen's organization is to be turned upon the task of stimulating the generosity of American men and women toward the destitute sufferers in Turkey, Russia, Persia, Egypt, and Syria. A friend deeply interested in the effort has agreed to meet all its expenses, so that the cost of raising these funds will not take one cent from the amounts contributed. These will go without shrinkage or delay right into the hands of those who at the distributing centers are ready and qualified to put them to the best use. Letters published in the Foreign Department of this number give an idea of how these relief funds are being used.

The Federal Council Tackles a Big Job

TO the various agencies formed for the relief of sufferers from the war in one and another of the belligerent countries, the Federal Council of the Churches of Christ in America has proposed a new and preëminently Christian or church movement to gather and forward relief funds to any and all needy peoples suffering from conditions created by the war. A delegation from the Federal Council presented a letter announcing the plan to President Wilson at Washington, April 26, and sought his coöperation in making the movement nation-wide and appealing. They asked him to invite all the churches and religious organizations of the United States to set apart Memorial Sunday, May 28, for the consideration of the needs to be met and for generous contributions for their relief. And they proposed that an Administration should be appointed to follow up these initial appeals, to stimulate and direct the giving, and to receive and forward the funds. The number of organizations created for this relief work or turned to undertake it may seem at times confusing; their simultaneous appeals may clash upon the ear. But all together they are not likely to over-emphasize the distress or to raise more money than is needed. And the United States has not begun to give sacrificially or adequately for the relief of the war-swept lands.

The Lightning Change Artist of China

ONE has only to read, on another page of this number, the mandate through which Pres. Yuan Shih Kai dismissed the hardly restored Chinese monarchy to realize how unlike, after all, are the East and the West. It is impossible to conceive an Occidental ruler speaking after such fashion. An

attempt thus to "save face" would provoke the ridicule of every beholder. The comic papers would make merry over it; the opposition press would scorch it with sarcasm.

Indeed, it is difficult for a Westerner to conceive how any organized government could so quickly revert to another form; how numerous offices, titles, functions, could all of a sudden appear, while at the same moment others as unaccountably disappeared. It is all a mystery and provokes fresh wonderment as to China's future.

To most of our readers, we feel sure, certainly to most of our readers in China, it will seem that the present abandonment of the monarchy is a cause for gratitude. It allows further time in which to develop the democratic spirit, to experiment with republican forms of government, to discover who are the truly patriotic, and to train the future leaders of the people. It has been frequently remarked that a national spirit and a concern for public affairs were growing rapidly of late in China. The decision to maintain the form of a republic will stimulate that growth and give opportunity for it to express itself.

The Christian church in China, while keeping free from political entanglements, is yet a nursery of the liberty-loving spirit; moreover, it is a training school of those virtues which China surely needs if her political life is to be made honest, just, and serviceable to the public welfare. It is the time for Christian missions to exert their utmost energy in China, for that nation is still in the making.

Anniversary Week Revived

IN the long ago, when some of us were boys, Anniversary Week in May was one of the events of the year to good Congregationalists—at least to those who lived within striking distance of Boston. Then the hosts gathered for a solid season of religious and missionary oratory. Tremont Temple was packed; meeting followed meeting by the hour and by the day. All the good "causes" were presented; all the famous divines were heard. New stars in the denominational firmament were expected to scintillate before wary and seasoned beholders. Anniversary Week was high-water mark in the ecclesiastical year of the Congregationalists.

All of which was brought to mind by the assembling at Park Street Church, Boston, on May 10 and 11, of the annual meetings of four of our homeland societies. It seemed like a return to type; except, indeed, that the throng of faithful listeners, sitting with reverent and upturned faces, was lacking. Times have changed; interests are multiplied; life is more complex. It is not so easy to draw a crowd; certainly not to annual meetings, whether for business or for platform addresses. But as one followed the program of these meetings or looked into the faces and listened to the words of the leaders, it seemed that Congregationalism had not lost its message or its enthusiasm.

Surely our contribution to the national life, whether in the field of thought or of action, whether in the development of plans for work or in the spirit of self-denial and of service, was never more wholesomely portrayed or more eagerly pressed than in the sessions of these combined meetings. It was to make one hold up his head, to feel the thrill of a great challenge, and to ask himself, "What can I do to help?" that he sat with the company, small in numbers though it was, that kept the revived Anniversary Week in Boston this year.

Without Subsidy but with Enterprise

THE Portuguese government of Angola, West Africa, has issued notice that all subsidies to Catholic missions will be abolished. An eloquent editorial in the Benguella paper affirms that such a course will deliver the whole province into the hands of the American Mission. The fathers

of the Mission of the Holy Spirit (French), according to this paper, have entered a protest against the shutting down of their missions (for this, they say, would be the effect of the withdrawal of subsidies), as then Protestant missions would have full sway.

Meanwhile the American Board missionaries pursue their task quietly and uninterruptedly. They have no subsidies to lose and no special favors to seek. The governor of the district receives them warmly when they go down to the coast; they are winning the good will of officials; are on friendly terms with many of the planters and traders; and are gaining ever stronger influence on the native life. At the Dondi Institute a good percentage of the teaching is in Portuguese, and Mr. Tucker's Portuguese-Umbundu primer will soon be used in all the schools. The government has reason to think well of the American Mission.

Oxcart *versus* Automobile

ONE of our missionaries, compelled suddenly to leave his field in China for health reasons, writes: "When I consider the work here I could weep. Seven boys just out of the seminary entering new fields and needing sympathy and help; a city Young Men's Christian Association just beginning its work; eight large, promising public schools beginning to stir their communities, besides my boys growing up in the schools and college and seminary, and needing a 'father's' care in these days."

After discussing hasty plans being formed to tide over the interval of his absence, he continues: "We have progressed during the past eight years from the oxcart to the automobile stage. An oxcart can muddle along and the oxen graze by the roadside. An auto needs either to keep perfectly still or to be guided in the middle of the road every minute. When we go home in 1924, will we then have reached the airship stage?"

Things are moving in China, and when they are moving it is important to see that they move right.

A Challenge Nobly Met

IT is marvelous news that comes to us from our sister organization, the London Missionary Society. Last December its Board of Directors, weighed down by the falling off in its receipts and the darkening financial outlook due to the war, determined that unless the income of the Society could be raised by $100,000 by the end of March, they should feel compelled to withdraw from Calcutta, Mirzapur, and other parts of the foreign field. It was only decent administrative prudence, they felt, to shorten sail in view of what was ahead.

They sent out a warning and an appeal to the churches; ministers and laymen gave hearty indorsement; a systematic campaign was pushed; with the result that on March 31 they were able to announce that the $100,000 was pledged and that, moreover, $75,000 had been given toward a probable deficiency at the end of the year of $125,000. Thus the terrific year of war provided the largest income the Society has had for many years.

Into the big pile of money thus raised flowed tens of thousands of children's pennies and sacrificial gifts from many poor folk; from those whose resources have been much straitened by the war; and from others who, having more to do with, have also more and pressing calls upon their generosity at this time.

It is a splendid record for the old London Missionary Society, and a heartening fact for every lover of the church as well as of missions to rejoice over. It shows that deep in a multitude of lives dwells a fundamental loyalty to Christ and his kingdom that needs only his clear call to awaken response. Our congratulations are sincere and strong to the London Missionary Society and to British Congregationalism. And we rejoice with

the missionary company in India that amid the tumult of war time the Christian trumpets are not to sound retreat.

For Bargain Lovers

A RECENT subscriber to the Envelope Series makes this report concerning it: "I do love a bargain, and I never in my life got so much for ten cents before." If all those who love bargains and seize them would take notice of this opportunity, the subscription list of the Envelope Series would swell far beyond the wildest dreams of its publishers. We hold it up, saying, "One copy four times a year for ten cents," and we wait to see the crowd rush.

Sunday Schools Abroad

A MEETING notable for its personnel, and world-wide in its outreach of influence, brought together for the two days' conference in Philadelphia, April 27–28, business men, representatives of the foreign mission boards of North America, and Sunday school leaders representing ninety-three per cent of the Protestant Sunday schools of the world. They came from fourteen states, two provinces of Canada, and from Africa, India, and the Philippines, while European interests were represented by the president of the Foreign Sunday School Association. The occasion was the first meeting of the Executive Committee of the American section of the World's Sunday School Association. This committee was recently reorganized to make it more directly representative of denominational societies as a specialized foreign missionary auxiliary. For example, it will aid the existing union foreign missionary organizations on the foreign field in the training of Sunday school leaders, in the development of religious literature, and in the equipment and support of Bible schools. At home it will lend its influence toward better Sunday school training of foreign students in American colleges, of missionaries at home on furlough, and of missionary candidates. It will coöperate with the Sunday school agencies at home, as with the Boards in field work abroad, in the promoting of missionary education, giving, and recruiting. The World's Sunday School Association is being incorporated. It depends financially upon individuals who realize the fundamental place the Sunday school holds in world evangelism. The next convention of the Association will be held at Tokyo, Japan, in the fall of 1917.

Where a Dictaphone Would Help

THE burden of correspondence which rests upon some of our missionaries is heavy. Those who are mission secretaries or treasurers, and those who are connected with national missionary committees and boards, are compelled to spend much of their time in more or less formal correspondence. With that in mind, Rev. William Hazen, just about returning to India after furlough, remarked that a modern dictaphone would be an immense help in such work as he has had to do in Bombay. A good stenographer there is expensive; a native typist could be employed at much cheaper rates, the difference being enough to cover the cost of the machine in a year.

A combination Dictating-Reproducing Dictaphone with spring motor, which costs eighty dollars, and the Shaving Machine which would be necessary with it and which costs forty dollars, would make a fine present to that station and would relieve a hard-pressed missionary from a volume of work that, at present, interferes with duties which no typist can perform.

It may be that some one of our readers has such a dictaphone, now unused, that he would be glad to donate for this purpose. If not, it may appeal to a generous friend to make the gift outright.

CHANGE OF DATE. Remember that the next annual meeting of the American Board will be held in Toledo, O., October 24–27, two weeks later than usual. Plan for it.

THE ROOFS OF CONSTANTINOPLE

STRANGE DAYS ON THE BOSPORUS

By a Dweller in Constantinople

IT has been a time of unusual sights and sounds, this year. I do not refer to the unaccustomed blaze of the electric light, or the clang of the trolley gong, or the "Allo!" over the 'phone, to all of which the sleepy old Turk of Stamboul is becoming accustomed. But aëroplanes, hydroplanes, and captive balloons have made us crane our necks and wonder. When war was first forced upon Turkey, there was a dread of hostile air craft from the north, and we were all ordered to have our houses dark at night and to screen all windows. In fact, when a biplane actually appeared above Haskeuy, on the Golden Horn, one Sunday morning, the alert and watchful Turkish soldiers fired on it and succeeded in bringing it down—only to find they had killed two of their own aviators in their panic.

We had a chance also to study submarines, for a half dozen German U-boats have been proudly cruising up and down the Bosporus. They all carry the Turkish flag, but all are manned and officered by Germans. One of these came all the way round by sea, through Gibraltar, till it finally met its end in the Black Sea. Others were brought by rail in parts across what was Servia, and put together in Constantinople by German mechanics, with whom the city teems. But we have had visits from British submarines, too. One of these fired a torpedo at the German steamer *Stambul*, lying at the quay, and tore a big hole in her side after blowing up two or three lighters that were in the way. Another sank a collier at the docks of the Anatolian Railroad, at Haidar Pasha. Another just missed a steamer

tied up at the Top-hané arsenal, but made a big dent in the stone quay, as the column of water rose fifty or sixty feet into the air. These visits into the very harbor of the capital gave many a panic that led them to believe all sorts of stories of further exploits. Here is a sample, and it seems to have truth back of it. One day two or three German officers appeared in a Greek grocery in Pera and bought a large consignment of groceries. Loading these on the backs of *hamals*, or porters, they took them down to the harbor and told the boatman into whose *sandal* they loaded them that they were to go to a steamer lying at Haidar Pasha, over on the Asiatic shore. But on arriving there, the Germans told the boatman their steamer must have changed its anchorage, and compelled him at the revolver-point to row them around back of Halki Island. Here, to his amazement, the boatman saw a British submarine, into which these pseudo-Germans loaded their purchases, paid the boatman well in British gold, and disappeared.

THE BIBLE HOUSE, CONSTANTINOPLE

Then there was the captured French submarine *Turquoise*, which was proudly exhibited for a few days (admission, one lira per person, "for the Red Crescent") and then absolutely disappeared. Where did it go? Nobody knew, or rather, everybody knew, but their stories didn't match. I rather think this sounds the most plausible: The *Turquoise* appeared before a Turkish hospital ship on its way to the Dardanelles, stopped it, and the French commander boarded it to see whether it carried anything but hospital supplies. Down in the hold he found ammunition and German officers, but he also found himself a prisoner; while the hospital ship by a shot disabled the conning tower, so that the submarine was forced to surrender. On hearing this tale of treachery (for even the censorship cannot keep such "dope" from leaking out of the country), the French government sent word through a neutral power to the Turks that either the *Turquoise*, with its entire crew, was to be returned through the Dardanelles to the French fleet, or every hospital ship Turkey owned would be sunk. The Turkish mariners were puzzled at the working of the curious craft anyhow, so they decided discretion was the better part of valor, and the stolen submarine was returned.

And the requisitionings all through the city! Turkey has shown the world how to make war on nothing a year. All you have to do is to take what you need from your own subjects, giving them paper promises (where necessary) to be redeemed after the war. One firm I know was thus forced to furnish three thousand pounds' worth of shoes for the army; another gave up a hundred thousand dollars' worth of suitings; but their promissory note acknowledged receipt of only half that amount. Protests were unavailing. The other half was a dead loss. But when it came to requisitioning hundreds of pairs of ladies' silk stockings and yards upon yards of ribbon, the reluctant proprietors wondered

TROOPS IN THE STREETS OF CONSTANTINOPLE

why such articles were needed for the Ottoman army.

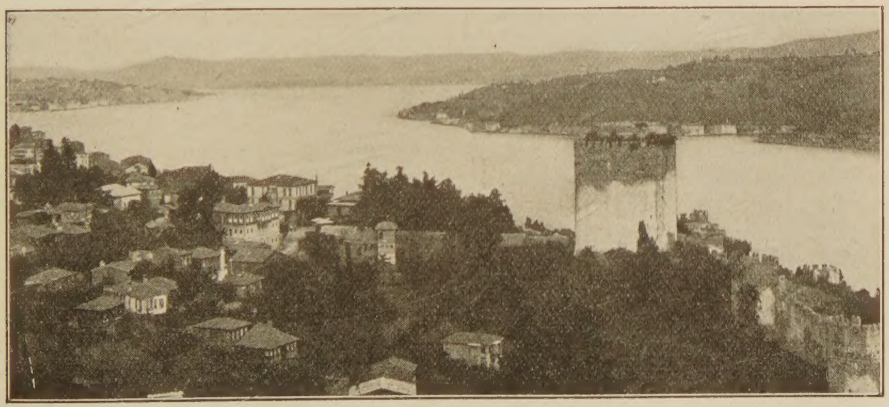
When the awful carnage at the Dardanelles began, ghastly results came pouring into Constantinople in shiploads, filling all the hospitals and many barracks and other temporary hospitals. Of course, only the lighter cases could stand that 120-mile journey; the worst of the wounded never came back. But even the slightly wounded had a terrible time getting there. A friend of mine, a nurse with the Gallipoli force, told me the tale of one shipload. It was one of the Bosporus steamers that had been painted up as a Red Crescent ship. Its normal accommodations were for 1,150 persons, but from the many thousands of wounded waiting to go to Constantinople, 2,500 poor fellows were packed on to the boat under care of some commissary officers. The British submarines that controlled the Marmora would allow hospital ships to sail only during the day, so they had to tie up at Silivri over night; and those rascally officers went ashore and gambled away the money that had been intrusted to them for provisions for the wounded, while the poor sufferers were given nothing to eat or even to drink for the thirty hours it took that old boat to make the trip! Only one died on the way, but several more were past hope when landed.

The American Red Cross unit had its five hundred and fifty beds in a wing of the big Tash Kishla barracks all last winter. There was no way of heating the place and sometimes it was pretty cold, and both patients and nurses suffered. It was a hive of activity, and the soldiers fervently appreciated the efforts of their American friends. Several cases of tetanus developed, and our splendid Dr. Hoover was so successful in saving these lives that he was called into other wards than the American to treat still others. The poor quality of food furnished by the government induced scurvy in numerous cases, but this was to a great extent relieved by raw tomatoes, lemons, and other fresh fruits donated by our Red Cross workers. Relapsing fever also appeared, but there were no cases of typhus in our hospital, though there have been a great many among

the soldiers in other parts of the city.

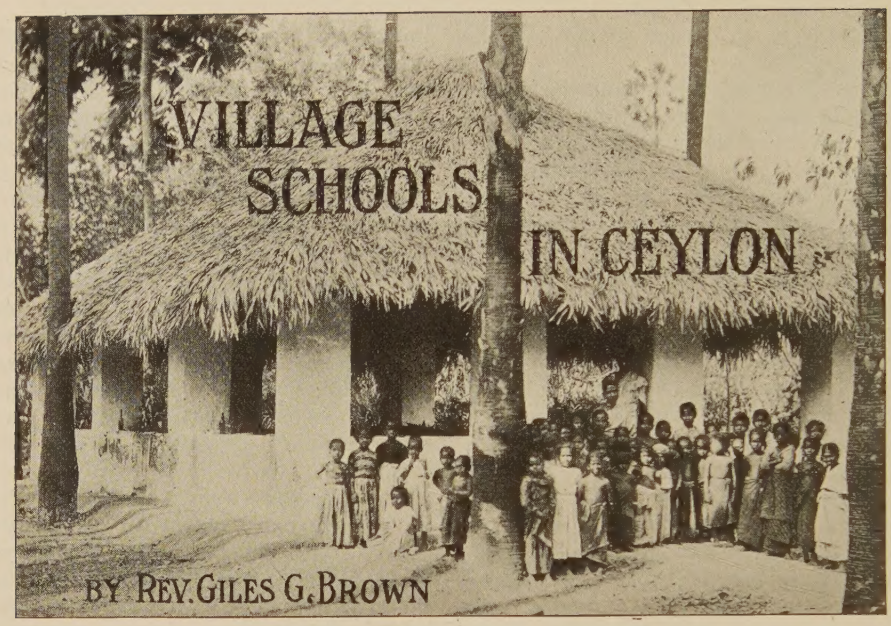
Every little while, through last summer and fall, the streets and the shipping in the harbor would be gayly decorated with bunting. We would ask why the flags were out, and generally nobody knew—the police had ordered the flags out under penalty of a fine. It usually turned out that it was for some Austrian or German victory somewhere. But the people got tired of celebrating other people's victories. When the news came that the allied forces had left the Gallipoli peninsula, there was genuine and legitimate rejoicing. That Dardanelles campaign, according to a Turkish officer, had cost the lives of 600,000 Turkish soldiers; and processions, illuminations, and decorations were numerous. The papers rejoiced that "we have at last driven the enemy back into the sea," while they acknowledged that "unfortunately we took very few prisoners." As a matter of fact, the Turks did not know of the evacuation till *two days* after it had been accomplished, thanks to a dense fog!

How has the war been affecting missionary activities? Less in the capital than in most places, though they have felt it sorely. Two of the preachers were seized as soldiers and released only after some effort. The chapels at Scutari and Haskeuy have been and still are in part occupied by troops. One of the translators in the publication department and one of Dr. Bowen's colporters were exiled to the region of Angora for several months each, on no charge whatever, and returned innocent. There have been several hundred deportations from the Armenian population, but very few in comparison with the wholesale operations elsewhere. Two of the students and a good many of the servants in Robert College were deported; but both Robert College and the American College for Girls have been very full, as has the Gedik Pasha school. The girls' school at Brousa has also kept open and has flourished, but the high schools at Adabazar and Bardizag have both been closed. We feel as if we were merely marking time in Constantinople; but we are glad indeed that the light still shines there, that our churches are all open, that our schools are running, and that a few missionaries are left there to do their best to relieve the poor and suffering, and to wait for the dawn of peace.



LOOKING UP THE BOSPORUS FROM ROBERT COLLEGE, CONSTANTINOPLE

The shores on the left are Europe, on the right Asia. The tower is that known as Rumeli Hissar. The water in the Bosporus, which it will be remembered is the narrow strait between the Black Sea and the Sea of Marmora, is very deep, and the current swift. It is twenty miles long, and at some points only 550 yards wide. The northern, or Black Sea, end has for a long time been fortified, and indeed wars and rumors of wars are part and parcel of the story of this placid looking scene



FROM the founding of the mission in 1816, education has been a large part of the work in Ceylon. Almost the first thing the early missionaries did was to gather children together for instruction, and it was not long before schools were scattered widely throughout the field. This work has continued to the present day, and the mission has a rare opportunity through the agency of its school system. Jaffna College, the successor of Batticotta Seminary, which was founded in 1824, and Uduvil Girls' Seminary, founded the same year, are our highest institutions. These are fed by about 120 schools of all sorts throughout the field. In all we have about eleven thousand pupils on our rolls, and our greatest need is funds to build, equip, and man these schools, which by the neglect of decades are in danger of losing their vital hold upon the community. Particularly our village vernacular schools are in need of a generous lift. There is scarcely a child of school age in all our field who is out of reach of one of these little institutions. The recent census shows that about eighty-eight per cent of the boys and thirty-three per cent of the girls are actually enrolled.

The government of Ceylon supports education under two distinct systems. First, there are government schools controlled and supported wholly by the government. No religious instruction of any kind is given in these schools. They are completely under the control of the Director of Education. There are no schools of this type in the field of the American Board's Mission, or, indeed, in the whole of the northern province. Second, we have the Grant-in-Aid System. Under this system any responsible person or society may establish a school at his own expense and then apply to the government for a grant-in-aid. Government inspectors visit the school, and if they are satisfied that it meets a real need, that the building, the equipment, and the teaching force are adequate, an annual grant may be made to the owner, conditioned on continued efficiency, for the support of the teacher. No provision is made by government for land, buildings, equipment, religious instruction, or for the support of the school for at least one year.

All mission schools are under this Grant-in-Aid System. Protestants and Catholics, Hindus, Buddhists, and Mohammedans are all treated alike, and are at liberty to found schools of their own. The government standardizes the secular teaching, and by annual inspection insists on the maintenance of the standard. It requires that during three hours of the day only secular subjects be taught. During other hours abundant opportunity is afforded for Christian instruction.

A graded course is in use in all our schools, leading from the most elementary facts of our Christian teaching up to a simple study of the Gospels. The thoroughness with which this teaching is given will be readily seen to depend on the character of the individual teacher. As we have noted, government offers no grant for religious teaching. The temptation, therefore, to neglect work which brings no monetary gain is great. In spite of this, some of our teachers attain very creditable results.

In the early days government was satisfied with a minimum of equipment. Primitive sheds and rough furniture were regarded as sufficient, for government was just as anxious as the missions to get their system established. But as these old buildings fell into decay, and as the country advanced, higher demands were properly made, and the mission has not kept pace with the need of the times.

At present most of our schools are very badly housed in old mud buildings, which were built in many cases from twenty to forty years ago. Some of them are actually in a dangerous condition, and we have had schools blown down by the heavy winds. We have sold a number of these buildings for from three to ten dollars when we wished to replace them with modern structures. In such buildings it is impossible to teach lessons of order, neatness, and cleanliness, or, indeed, to be efficient in any kind of teaching. Naturally we are not building any more of this sort.

We are trying to put up good, substantial stone structures which will be permanent, and which themselves will teach higher ideals to the children,

CEYLON SCHOOL CHILDREN

A scholar from each standard is included in the bunch

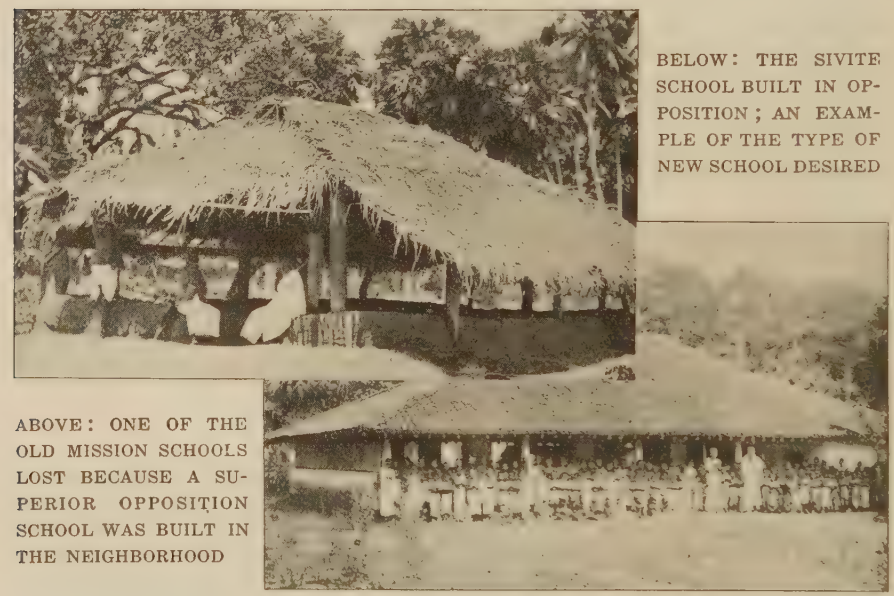
ideals which they can carry into their homes. We believe that our teaching, to be effective, must be given under wholesome and orderly conditions; and that our religious instruction, which we strive to make the strong feature of all our work, will be largely useless unless it is accompanied by the gospel of cleanliness. This is impossible in the old buildings which are so common.

Our teachers are trained in our own training schools at Tellippallai and Uduvil, and many of them are very efficient, not only as teachers, but also as preachers and evangelists.

We also aim to have Sunday schools conducted in as many of these schools as possible. Take, for example, the schools in the villages surrounding Jaffna College. The college Young Men's Christian Association conducts six Sunday schools. The work is under the care of a committee on which the faculty is represented, which sees that sufficient teachers from among the students are sent regularly to each center. In the outlying districts it is not so easy to carry on Sunday schools, but wherever it is possible we aim to do it. Some of the churches have had their origin in this very sort of work. Several schools are now used for regular Christian worship, and we hope that churches will ultimately develop from them.

Then, too, on moonlight evenings, after the village people are through with their work in the fields, we gather large audiences of Hindus and preach to them in these schoolhouses. There are usually from four to six of these schools affiliated with each church, and the pastors, assisted by volunteer workers, go from school to school holding these services. Audiences from fifty to two hundred are very common. Through the day we minister to the children and at night to the adults. In many villages the schools are our only means of influencing the people, and wherever such a school is well-established there is a closer bond between us and the people than is possible without such a school.

These schools are also our recruiting ground for all our higher institutions. No child can go to an English school who has not passed at least



BELOW: THE SIVITE SCHOOL BUILT IN OPPOSITION; AN EXAMPLE OF THE TYPE OF NEW SCHOOL DESIRED

ABOVE: ONE OF THE OLD MISSION SCHOOLS LOST BECAUSE A SUPERIOR OPPOSITION SCHOOL WAS BUILT IN THE NEIGHBORHOOD

three standards in a vernacular school. So all our seven English schools, Tellippallai Training School, Uduppiddi and Uduvil Girls' Boarding Schools, and Jaffna College draw all their pupils from these little village schools. This single fact indicates their great importance.

Some years ago a boy came to one of our English schools from the Araly a teacher. He became the beloved friend and companion of the missionaries, several of whom he taught Tamil. He further estranged himself from his people by marrying a Christian, and with his noble wife he lived a life of great usefulness. About nine years ago he became affected with creeping paralysis, which gradually compelled him to give up his work. Then he spent

LANDSCAPE IN CEYLON

vernacular school. He was the only son of Hindu parents, regarded as a child given to them as a reward for special sacrifices and pilgrimages and dedicated to the service of a Hindu temple. He was converted and at once changed his name, taking Paul in honor of his great Christian hero, Lowe in honor of his American teacher who led him to Christ, and Christian that all might know the faith he professed. He was estranged from his family, especially as he gave himself to the Christian ministry after graduating from Jaffna College. He was a good preacher, but still more proficient as his time reading the best books he could find (President King's and Prof. W. N. Clarke's and Dr. Jefferson's books were among his favorites) and in talking to his friends about Christian life and worship. Later he had to give up reading, and then he spent his time in systematic prayer for the Kingdom throughout the world. A few months ago this beloved friend and brother, Paul Lowe Christian, passed to his eternal rest on the wings of intercessory prayer. He first saw the light in a little village school.

Another case was a boy who came from a little school in Tellippallai.

He was converted while in Jaffna College, and encountered even more strenuous opposition than did Christian. He had to be protected from the violence of his family by his Christian friends, and his marriage to Mrs. Christian's sister created a sensation which was the talk of the country for years. After graduating from college, as assistant to Dr. T. B. Scott at Manepay Hospital, he became a very efficient physician, a helpful and kind friend to his patients, prominent in every good work, and known throughout the country as a man of genuine personal worth. A few years ago, after ministering to thousands himself, he was stricken with enteric fever. But the memory of Albert Suppiah Curtis is fragrant because of his good works and his noble living. He, too, first saw the light in a little village school.

A COUNTRY VILLAGE SCHOOL

Many scores of such cases, both among the living and the dead, might be cited, to say nothing of the thousands whose only ray of Christian light has come through these schools.

From this brief statement one can readily see how very useful these little schools are. The importance of the position they fill in direct Christian work, and as the recruiting ground for our higher schools, cannot be overstated. There never was a time when the people were so eager for education for their girls and boys; when the leavening influences of Christianity were so apparent; when thoroughly well-equipped Christian schools had such an opportunity to mold the lives of these non-Christian Ceylonese children; and when the mission was so desperately in need of help to rebuild many of these institutions. If we fail to use to the utmost these village schools as the good soil to do our most liberal sowing, we shall lose one of the most hopeful opportunities in the whole wide field of foreign missions.

A school can be built for from $250 to $500, according to size and location. We need to rebuild about sixty schools.

Many schools already built need adequate furniture and equipment, which will cost from $50 to $100.

For those expenses for which the government makes no provision, particularly for religious instruction, we need from $50 to $100 for each school.

We would like to secure individuals, churches, Sunday schools, classes, Young People's Societies, to undertake the work of specific schools. If the whole amount needed to build a school cannot be raised at once, we can build on the installment plan. In all cases the mission will make an earnest endeavor to keep donors fully informed in regard to the expenditure of their money.

The American Board regards this work of so great importance that these schools have been placed on a list of objects for which special gifts are asked. They present a peculiarly hopeful opportunity for revolutionizing the life of a whole people through loving ministry to the children.

Who will accept this challenge?

A Century in Ceylon, the history of the Board's work compiled by Miss Root, gives the number of pupils in the vernacular day schools in 1914 as 10,462, and declares that this priceless opportunity for presenting Christ has never been adequately improved.

MY COURSE AS TO THE MONARCHY

By President YUAN SHIH KAI, of China

The following remarkable statement constitutes the mandate canceling the monarchy which President Yuan Shih Kai issued at Peking, March 22. In its intimate and autobiographic form it reveals, or at least it appears to reveal, the workings of the great man's mind and heart at this crisis of his nation's history. We are indebted to Mr. Dean R. Wickes, of Tungchow, for sending us a copy of the translation of this mandate. — The Editor.

AFTER the establishment of the Min Kuo, disturbances rapidly followed one another, and a man of little virtue like me was called to take up the vast burden of the state. Fearing that disaster might befall us any day, all those who had the welfare of the country at heart advocated the reinstitution of the monarchical system of government to the end that a stop be put to all strife for power and a *régime* of peace be inaugurated. Suggestions in this sense have unceasingly been made to me since the days of Kuei Chou [the year of the second revolution, 1913], and each time a sharp rebuke has been administered to the one making the suggestion. But the situation last year was indeed so different from the circumstances of preceding years that it was impossible to prevent the spread of such ideas.

PRESIDENT YUAN

After a few years at the head of the Chinese Republic

It was said that China could never hope to continue as a nation unless the constitutional monarchical form of state were adopted; and if quarrels like those occurring in Mexico and Portugal were to take place in China, we should soon share the fate of Annam and Burma. A large number of people then advocated the restoration of a monarchy and advanced arguments which were reasonable. In this proposal all the military and civil officials, scholars, and people concurred, and prayers were addressed to me in most earnest tone by telegram and petitions. Owing to the position I was at the time holding, which laid on me the duty of maintaining the then existing situation, I repeatedly made declarations resisting the adoption of the advice; but the people did not seem to realize my embarrassment.

And so it was decided by the acting legislature that the question of form of government should be settled by the Convention of Citizens' Representatives. In the result the representatives of the provinces and the special administrative areas unanimously decided in favor of a constitutional monarchy, and in one united voice elected

me as the emperor. Since the sovereignty of the country has been vested in the citizens of China, and as the decision was made by the entire body of the representatives, there was no room left to me for further discussion.

Nevertheless, I continued to be of the conviction that my sudden elevation to the Great Seat would be a violation of my oath and would compromise my good faith, leaving me unable to explain myself. I therefore declined in earnest words in order to make clear the view which hath always been mine. The legislature, however, stated with firmness that the oath of the chief executive rested on a peculiar sanction and should be observed or discarded according to the will of the people. Their arguments were so irresistible that there was in truth no excuse for me further to decline the offer.

Therefore I took refuge behind the excuse of "preparations" in order that the desire of the people might be satisfied. But I took no steps actually to carry out the program. When the trouble in Yunnan and Kin Chau arose, a mandate was officially issued announcing the decision to postpone the measure and forbidding further presentation of petitions praying for the enthronement.

I then hastened the convocation of the Li Fa Yuan [legislature] in order to secure the views of that body, and hoping thus to turn back to the original state of affairs. I, being a man of bitter experiences, had once given up all ideas of worldly affairs; and having retired into the obscurity of the River Yuan [in Honan], I had no appetite for the political affairs of the country. As the result of the revolution in Hsin Hai [1911] I was by mistake elected by the people. Reluctantly I came out of my retirement and endeavored to prop up the tottering structure.

I cared for nothing but the salvation of the country. A perusal of our history of several thousand years will reveal in vivid manner the sad fate of the descendants of ancient kings and emperors. What, then, could have prompted me to aspire to the throne? Yet, while the representatives of the people were unwilling to believe in the sincerity of my refusal of the offer, a section of the people appear to have suspected me of harboring the desire of gaining more power and privileges. Such difference in thought has resulted in the creation of an exceedingly dangerous situation. As my sincerity has not been such as to win the hearts of the people and my judgment has not been sound enough to appraise every man, I have myself alone to blame for lack of virtue. Why, then, should I blame others? The people have been thrown into misery and my soldiers have been made to bear hardships; and, further, the people have been cast into panic and commerce has rapidly declined. When I search my own heart a measure of sorrow fills it. I shall, therefore, not be unwilling to suppress myself in order to yield to others.

I am still of the opinion that the "designation petitions" submitted through the Tsan Cheng Yuan are unsuited to the demands of the time, and the official acceptance of the Imperial Throne made on the eleventh day of the twelfth month of last year is hereby canceled. The "designation petitions" of the provinces and the special administrative areas are hereby all returned through the State Department to the Tsan Cheng Yuan, *i. e.*, to the acting Li Fa Yuan [legislature], to be forwarded to the petitioners for destruction, and all the preparations connected therewith are to cease at once. In this wise I hope to imitate the sincerity of the Ancients by taking on myself all the blame, so that my action may fall in line with the spirit of humanity which is the expression of the will of heaven. I now cleanse my heart and wash my thoughts to the end that trouble may be averted and the people may have peace. Those who advocated the monarchical system were prompted by the desire to strengthen the foundation of the country; but as their

methods have proved unsuitable, their patriotism might harm the country. Those who have opposed the monarchy have done so out of their desire to express their political views. It may be, therefore, presumed that they would not go to the extreme, and so endanger the country. They should, therefore, all hearken to the voice of their own conscience and sacrifice their prejudices, and with one mind and one purpose unite in the effort of saving the situation, so that the glorious descendants of the Sacred Continent may be spared the horror of internal fight and the bad omens may be changed into lucky signs.

In brief, I now confess that all the faults of the country are the result of my own faults. Now that the acceptance of the Imperial Throne has been canceled, every man will be responsible for his own action if he further disturbs the peace of the locality and thus give an opportunity to others. I, the Great President, being charged with the duty of ruling over the whole country, cannot remain idle while the country is racing to perdition. At the present moment the homesteads are in misery,discipline has been disregarded, administration is being neglected, and real talents have not been given a chance. When I think of such conditions I awake in the darkness of midnight. How can we stand as a nation if such a state of affairs is allowed to continue?

Hereafter all officials should thoroughly get rid of their corrupt habits and endeavor to achieve merits. They should work with might and main in their duties, whether introducing reforms or abolishing old corruptions. Let all be not satisfied with empty words and entertain no bias regarding any affair. They should hold up as their main principle of administration the policy that only reality will count and reward or punishment dealt out with strict promptness. Let all our generals, soldiers, and people all, all, act in accordance with this ideal.

THE CHINESE FEAST OF LANTERNS

By Rev. W. R. LEETE, Fenchow

OLD missionaries say that one never gets through learning in China—(it is certain that one never gets through telling)—and a young missionary can very easily believe it. Take, for instance, what I saw yesterday on the anniversary of my starting for China. I am sure the contrast will interest you.

Yesterday was the fifteenth day of the first month of the Chinese year, and is called the Feast of the Lanterns. It seems to be the greatest holiday of all the year. On it the streets of all the towns and villages throughout the land are strung with brilliant paper flags, the door-posts pasted with mottoes, and shrines set up on every corner. Three years ago on that day I set out in a Pullman from New Haven for Washington. Yesterday I had to take the trip from Fenchow to Taiku, fifty-five miles; and since it is usually taken in two days I had to get up at 4 A.M., walk fifteen miles to where my fresh horse awaited me, and by walking and riding reached Taiku at 9.30 P.M. As this trip was taken on the day of the Feast of the Lanterns, I believe I saw in that one day much more of Chinese religion than in all the preceding three years.

Since coming to China the impression I have received of Chinese religion had been that it is dying. Temples are in ruins, men laugh at their own gods, and no preacher can argue better than they can against the folly of the worship of idols. But after a few years of observation one finds that new temples go up at least as fast as old ones decay, that immense sums

go annually for worship, and that the people show the extent of their saturation with its degrading influence, upon such times as the Feast of the Lan-

A SHRINE IN THE WALL

terns, when they let loose with carousing, gambling, obscene pictures and stories, and all forms of licentiousness. It is then that they "make merry before their gods," as did the neighbors of ancient Israel.

At one town where we have a good number of Christians I stopped for breakfast, and while the meal was being prepared I walked about with one of the men, who showed me the heathen homes and explained the various gods to me. The most important god, judging from the preparations made for his worship, is the gate god. The poorer homes buy a pair of pictures of two deified heroes furiously brandishing their swords. One of these pictures is pasted on either leaf of the front door to prevent evil spirits from entering. These pictures are changed at this time every year.

But the real gate god is a Buddha gorgeously painted on a paper scroll and hung in the gatehouse, a little seven-by-five room close to the gate. Beneath the Buddha is also depicted the court of heaven pronouncing judgment upon the souls that have come down from the upper world. Devils hustle to and fro as executioners, sticking some into boiling water, hanging some up by hooks, sawing others between boards, and grinding still others beneath millstones. It is needless to say that the blood flows freely and the extreme delight of the agents of execution is quite apparent. Before this god and his hell for irreligious souls are tables of cakes and candies and wine. Candles are kept burning

"PUNCH AND JUDY" ACCORDING TO CHINESE USAGE

The showman is under the curtain, below the platform

and the many hundreds of sticks of incense have left their ashes piled in a bowl before him.

Inside every Chinese gate is a wall

A TEMPLE INTERIOR IN FENCHOW, SHANSI

just broad and high enough to prevent the passer-by from looking in. In this wall is a nook where sits the earth-god, a little image of clay that can be bought for a few cents. Before it also sits a little earthen bowl, in which stand several incense sticks. To the side of the gate is another crude hole in the wall scarcely a foot square, its sides pasted with red mottoes like the rest, and also said to be a gate god.

But the most elaborate incense stick stood before the tablet representing heaven and earth, as could be seen from the name written on it. This incense stick was on a frame and was curved about in most grotesque shape. The tablet stood on a table at the upper (that is the innermost) end of the yard, before the room where the family lives.

From this place on, my trip across to Taiku was like a moving picture show. At almost every town I had difficulty in passing through because each street had its pavilion in which hung a paper god, and before which were set tables spread with all sorts of appetizing cakes. Women came and went on their stilt-like feet, carrying offerings, while others knelt before various shrines as their male attendants burned paper money or incense for them.

Amusements of all sorts abounded. The drum, the flute, and the cymbal maintained the beat of a catchy rhythm. In some places clappers accompanied the singsong tale of obscene purport. Swings were set up everywhere and were of simple construction, though twelve or fifteen feet in height. On either side of the street two long poles were stuck firmly into the ground so that their ends crossed high above. A fifth pole was laid across these and on it were strung the two withes bent into rings to which the ropes were attached. These swings seemed to be enjoyed by the village rowdies quite as much as by the children.

In places arches decorated with fir

trees were set up over the street so that they could be lighted up at night. At night time, too, all come out to parade the streets, and in places labyrinths are set up, being fences of cornstalks winding in and out. Small red and blue candle sockets are set upon them and lighted while the delighted populace pass through in procession. These labyrinths are often set up in the temple inclosures, where is the theater stand, a building facing the room containing the idols, who are supposed to enjoy the play quite as much as the throng that stands in the courtyard between the two—for the Chinese theater is an open-air performance.

I might write much more of what I saw of the worship yesterday—of well-dressed men returning with trays of cakes they had taken to the temple as offerings, of processions of elders accompanied by tomtoms taking cakes from the village temple to each of the shrines scattered through the village, of shopkeepers sending up rockets in the evening before the god at their gate, of piles of coal stacked like volcanoes and lighted so as to heat the whole street; but I will only assure you that the more I saw of the Feast of Lanterns the more eager I became to devise and make use of all possible means for bringing eternal light and truth to these hungry hearts.

SHUT UP IN ERZROOM

By IDA S. STAPLETON, M.D.

The Erzroom station of the Board was opened in 1839. Rev. R. S. Stapleton has been stationed there since 1897, his wife, Dr. Stapleton, joining him in 1898. Dr. and Mrs. E. P. Case, who went to Erzroom in 1911 and were there during the typhus epidemic in the winter of 1914–15, were summoned to Constantinople for Red Cross work later in 1915, so that Mr. and Mrs. Stapleton were the only members of the mission in the city during the long siege by the Russians. This article is part of a letter written by Dr. Stapleton to home friends. Later advices state that the Russians are cleaning up the city and establishing a stable city government. — THE EDITOR.

THE aim of certain ones in authority in Erzroom was to destroy totally the Armenians as a people, and horribly they have succeeded. It is not finished yet, for whenever the Turkish army retreats the suffering is bound to go on. The head of the Committee of Union and Progress fiercely told Mr. Stapleton to assure the Russians that if they killed so much as one of the Turkish women the Turks would kill a hundred Armenians. It was a foolish boast, for they have already done their worst.

When the Russians advanced on Hasankala, twenty miles away from here, January 14, the commander here, Kiamil Pasha, ordered all the Greeks also to leave. It just seemed as though he sat up nights to think of something more wicked to do. It was zero weather; there was not very much snow, and few vehicles could be obtained even for large sums, $300 being the usual price for one wagon as far as Baiburt, three days away.

The Greeks begged to stay and gave large sums of money. The permission to stay seemed granted; but then, after ten days and when the Russian advance seemed more certain, the order was carried out. There were not more than forty families all told, but the commander said, "We must suffer, so must you."

I visited all the families I knew as they were going, and they felt it was to their death, from cold if from nothing else. All the rich Turkish families and, in fact, all who could possibly leave, did so. Many of the rich, influential Turks felt it was a great shame that the Armenians had been so treated, and repeatedly went to the government, but they were savagely told that if they secreted or helped one of that race they would be hanged in front of their own doors.

We heard that on the way to Erzingan, out of a group of fifty rich Turks who had as comfortable means of travel as possible, twelve persons froze. A man coming from there saw a whole family of five, who had an oxcart only, frozen by the roadside.

The chief of police called Mr. Stapleton and said if we wished to go they would give us wagons, but he said, "No, thank you, we prefer to stay here and take what comes."

We did not tell the girls who were in our care what two people told us in great confidence, that at the last moment the Moslems meant to burn our house and seize the girls as they fled. We trusted that God would show us what to do in that last moment. And if the Russians had delayed another day, the plan would probably have been attempted.

The German consul left in a great hurry Sunday morning, taking with him a few who had been in a way protected by the consulate. Monday night the governor and Kiamil Pasha and others who had stayed with the army left, and the army was retreating all night and, for that matter, all the next day.

Tuesday morning magazines at various forts were exploded. There seems to have been plenty of ammunition. The explosion broke many of our windows and absolutely all of the city hospital windows, which were a mile nearer the fort. Later the remaining populace rifled the stores as much as they could, and fires were started in the government buildings, workshops, and markets, destroying quantities of goods.

All night the burning went on, and on the morning of February 15 we said, "If the Russians do not come today our turn will come"; but at nine o'clock, just as a body of the populace were straying toward Kar's gate with the white flag, the advance guard of Cossacks entered the city and began to police it.

Later many high officers, generals, etc., came to our house, and we entertained them at breakfast and tea and put our other houses at their disposal. Their headquarters are now established in the house Dr. Case used to occupy.

The Turks sent all but two hundred of their wounded away, but these two hundred were left with absolutely no one to look after them; and when Mr. Stapleton took the Red Cross officers about to look at the hospitals, they found dead in every room. In one house there were fifteen dead and that many living.

In the city hospital were some twenty-two of the city people sick, whom the officials did not wish to care for, and they sent them to two small houses belonging to our church. They are so near, two girls and I can look after them. We found their clothes were filthy; we had to burn them all, and the other girls made some simple garments out of native cloth we had. I find that nearly all have frozen feet and hands, and it took me the whole of three days to get them all bathed and bandaged.

Some Armenians who were being kept in Turkish houses keep coming, so we have twelve downstairs now. One woman helps by making bread and has done washing this week for the general and some nurses. Our girls do the ironing and help in any way necessary. We had to decide in the beginning of deportation last May to keep only those we could say belonged to our school, and this was the reason that the Turks did not insist on their leaving.

We hope to leave in two months or so, when the roads are better, and come home by the way of Vladivostok. Some of the girls will come with us; we can't just say how many yet, but surely seven or eight. We send much love and many thanks for your continued prayers in our behalf. We are quietly thankful for ourselves, but our hearts go out constantly to those sad ones who mourn.

MAKING PATCHWORK AT A WEST CENTRAL AFRICA STATION SCHOOL

KASOVA THE LIGHT BEARER

By Rev. JOHN T. TUCKER, Dondi, West Africa

IS the African Christian dependable? Can he stand alone? Does he really learn the vital principles of Christianity? Or is the change a surface one only? Such are some of the questions asked by those who regard the African as beyond redemption, and consequently believe all mission work on his behalf a waste of time and money.

The history of the West Central Africa Mission shows that all such doubts are groundless. As in the home churches, some give up their faith, but hundreds of cases could be adduced illustrative of the steadfastness of the native African convert.

"How often does your missionary visit your station?" asked a Roman Catholic priest of a native evangelist; who replied:—

"Nala ——— has been unable to visit our station for three years, owing to pressure of work."

The priest expressed surprise and said that he had continually to visit his flock, otherwise the members would relapse into their old practices. At the outstation referred to, however, when a missionary paid a visit recently he had an audience of 1,000 people on Sunday morning. Even when no missionary is present, the congregations average from 600 to 700 and the work grows larger every year, new branch stations being started by this outstation without any financial help from the mission.

The story of Kasova gives a pleasing example of the power of the gospel in the lives of the natives. Ten years ago a girl was at Chisamba with friends of hers among the Lumbo family. Lumbo is the native pastor. She came into touch with the native Christians. She heard the teaching of the missionaries and observed their manner of life.

Then came a change. She had to move away from the mission to another part of the country, distant about four days' journey. Surely one might have thought she will forget all she has learned! How can a little girl twelve or thirteen years of age, and she raised

in an African kraal, be expected to retain the little she was able to learn during the brief period of her stay at a mission station? Think, too, of all the corruption and vice she would encounter in that untouched neighborhood! Think of the beer drinks, feasts in honor of the dead, with attendant obscenities, the general degradation of the African women with whom she has to mix day by day, and the numberless temptations to stray from the paths of purity and virtue!

And yet what followed her removal to a heathen community? She had learned to read while at Chisamba—a stumbling kind of reading, let it be confessed—and as soon as she arrived at her new village she began to read to the people the Gospel by St. John and to teach the children Christian hymns. On Sundays she went to the adjoining villages to invite the people to come and hear the words read. Thus every week she touched the lives of those round about her with the life-giving message.

Meantime no missionary was able to visit her or to encourage her. Singlehandedly she carried on her work, never wearying of the effort expended or feeling that all was vain. Her perseverance has given a striking illustration of the power of a Christian life to change the hearts of men. Through her example four boys are at present at Chisamba, in training for Christian work. They will in all probability come to Dondi Institute to complete their course and then start schools in that neighborhood.

In addition to these boys, several others are here at the institute working in the morning and going to the afternoon school for workers, thus helping to increase the number of those who can help their neighborhood in the paths of righteousness. The life of the little girl has had a gracious influence indeed! She is now married and able to help in a still wider manner.

It was the writer's privilege to visit the village and to preach to the natives of the neighborhood. Nearly one hundred and fifty gathered together and were able to sing hymns with intelligence and, as they said, "with rejoicing." All this is the result of the influence of a little black girl who visited a mission station and there gave her life to the Master. A request for a school has been received and only awaits the necessary teacher and pastor to graduate from the institute.

Meantime, Kasova will hold the fort! Remember her in your prayers.

HERE EVEN THE KIDS GO TO SCHOOL

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1915	$15,295.95	$2,502.08	$952.88	$7,950.67	$3,600.00	$2,565.00	$32,866.58
1916	18,821.05	4,244.00	791.37	3,511.25		2,078.50	29,446.17
Gain	$3,525.10	$1,741.92					
Loss			$161.51	$4,439.42	$3,600.00	$486.50	$3,420.41

FOR EIGHT MONTHS TO APRIL 30

1915	$185,145.94	$19,406.75	$10,906.02	$139,931.96	$22,300.00	$15,427.12	$393,117.79
1916	195,568.34	22,875.69	11,892.61	136,114.39	25,445.00	15,808.18	407,704.21
Gain	$10,422.40	$3,468.94	$986.59		$3,145.00	$381.06	$14,586.42
Loss				$3,817.57			

THE FINANCIAL SITUATION

WE would like to lay the flattering unction to our souls that the marked increase in the gifts of the churches during April is due to our exhortations in the last number of the *Herald*, but this would be claiming too much. Ordinarily it takes two months for our treasury to feel the full effect of our eloquence in this department, and so we must allow that other influences account for the good results of April. The more surely, however, do we count upon a marked increase in May and June.

The churches are in a favorable mood in these days; there is a serious spirit on every side, reflecting the tragedy of our times; and we feel that if our pastors will take advantage of the situation we can register a really noteworthy gain this year. There are great plans before the denomination, and next fall is bound to see a great stirring on the subject of benevolence, on account of the tercentenary program. It is the more important that all the societies finish this year in good shape. There must be no debt reported when we meet at Toledo. The old debt has been wiped out during the past few months, and we must not think of accumulating another deficit.

Another consideration of even greater importance urges us on. The war is trying the quality of our Christianity in many ways, and in none more than this: that it reveals the depth of our belief in Jesus Christ as the only solution of the world's problems. This is a good time to stand by the Christian religion, and it is a good time to stand by the American Board as our agent for putting the Christian religion into every part of the world.

Note this also, and carefully: the war is adding greatly to our expenses on the foreign field. Nearly every week brings some new demand for increased appropriations, and the end is not in sight. Remember that if donations are increasing, expenditures are increasing faster. The next few

months are full of anxiety in Board circles. So we continue our exhortation in the hope and belief that having done well in April, churches and individual friends will not fall away in May, June, and July.

THE NEED FOR DOCTORS ABROAD

The greatest need for new recruits under the American Board at present is for a dozen new physicians. Never before has the Board had the experience of being promised full support for a number of workers and yet unable to find them after a year and a half of searching. Under the Rockefeller Foundation we are assured that they will take on the support of at least six properly qualified physicians, who will thus double the active force in our hospitals in China.

A series of five conferences has recently been planned by the Student Volunteer Movement in the great medical centers of the country, to awaken interest in medical missions. Those in Boston and New York have already been held, while others are to follow in Philadelphia, Baltimore, and Chicago. Dr. Hoover, of our Board, represented us as he spoke of recent thrilling experiences in the base hospitals at Gallipoli.

In spite of the needs, the present standards of requirements must be maintained to the highest pitch, for the Rockefeller Foundation will not undertake to support any physician who has not had a good standing and graduation from an "A plus" medical institution, and who, in addition, has not served an interneship of a year in some recognized hospital. The Board must always expect similar qualifications for all of its medical posts abroad. To send out poorly qualified men would do more harm than good.

Wherever doctors who are interested in the missions of the Board know any men who are seniors in medical schools or internes in hospitals, or who are in their first five years of practice, we would be glad to be put in touch with such men, if they show a sound Christian character and earnest sympathy with unselfish missionary service. There is little use in beginning correspondence with men whose preparation has been deficient or who are over thirty-five years of age, as it is considered too difficult to acquire a foreign language after that age. Thus the greatest obstacle to the rapid development of our work is found in the inadequate supply of competent medical men for the field.

THE AMERICAN BOARD AND THE WOMAN'S BOARDS IN A NEW PARTNERSHIP

We announce a very important arrangement recently entered into with the three Woman's Boards looking to joint cultivation of the Congregational Sunday schools. Hitherto there has been no uniformity of action in the relationship of the general and the Woman's Boards. In certain sections of the country the plan has existed of confining the appeals and educational work of the Woman's Board to the Primary and Junior Departments of the Sunday schools, leaving the main school as the exclusive territory of the American Board. In other sections not even this amount of adjustment has prevailed, and consequently a good deal of confusion has arisen in the minds of our pastors and Sunday school workers. Some have even imagined that the Boards were rivals in soliciting the interest of the children. Many superintendents have objected that two apparently independent foreign missionary societies are seeking gifts from the same school.

The Board has long felt the infelicity and the inefficiency of the old plan, or lack of plan, and we are sure all our friends interested in the Sunday school and in the education of our future constituency will hail with joy the announcement that a well-worked-out

and equitable arrangement for joint cultivation will soon be announced. The matter has not gone far enough to warrant more than this general statement, but in the near future the four Boards concerned will issue to the churches a satisfactory explanation of the new partnership, which will cover not only an equitable division of the gifts from the children, but also educational plans involving foreign missions in the curriculum, special study groups, and programs for the Christmas season.

It is not proposed to alter the arrangement with the other Congregational societies, which has existed now for several years, by which foreign missions have the right of way in the schools during the fall months. Schools, as heretofore, of course will be at liberty to follow their own devices and ways in this matter; but we are confident that most of them will eagerly seize the opportunity of cooperating with the foreign Boards for a more orderly and effective system of cultivation.

THE LAYMEN'S MISSIONARY MOVEMENT TO THE RESCUE

The Laymen's Missionary Movement has agreed to aid the National Armenian and Syrian Relief Committee in raising funds throughout the country. This is indeed good news for the suffering people of Turkey. All the machinery of this well-organized Movement, which has just completed its remarkable series of seventy-five conventions, will from now on be utilized for this new line of work. The Laymen's Missionary Movement has not regarded itself as a money-raising concern, its functions being educational and inspirational; but on account of the vast need in Turkey, and in order to show the Christian people of that empire that their fellow-Christians in America do not forget them in this dark hour, they agree to make an exception in their behalf. The district and local secretaries of the Movement will at once organize relief committees in the leading communities, arrange meetings, and raise subscriptions. Rev. C. C. Merrill, well known to our readers, will direct operations for New England, and we heartily commend him to our churches and friends.

CHICAGO'S STUDY DRIVE

The Work in the Trenches

In the April *Herald* a brief account was given of the Mission Study Drive organized by the Christian Endeavor Union of Chicago. At that time we could report the great success of the normal classes for training the leaders. Now we can give an equally satisfactory account of the classes in the local churches.

Two hundred and two mission study classes, enrolling 2,543, were organized. Fifty-six of these classes were in Congregational churches, and 907 of our young people were enrolled. The Warren Avenue Church led with four classes, but several churches had three. The week before Easter was observed as self-denial week, and all the classes were urged to send contributions to their denominational boards.

The class work is to culminate in a rally on May 18, when the securing of delegates for the Lake Geneva Conference of the Missionary Education Movement will be one of the objectives.

Mr. Mather of our Chicago Office, one of the leaders in the Drive, writes: "So much interest and enthusiasm have been aroused that already plans are under way for two Drives next year—one in the fall, studying some city problems, and one in the spring on foreign missions. We feel greatly repaid for all the time and effort that we have put into this Drive."

FOREIGN DEPARTMENT

TURKEY

What They Face

Here is a story of *one day* in the office of Miss Frances C. Gage, the international Young Woman's Christian Association worker, who has been so intimately associated with the American Board forces in Turkey since the war broke out. It was Miss Gage who went with Miss Willard, of Marsovan, after the deported Armenian girls. She has lately been engaged in relief work in Constantinople, and as a graphic picture of what it means to give help under present conditions we are glad to print this letter, written to one of our Constantinople staff. It reads as follows:—

"This has been a dreadful day in my office, where I have been doing the industrial work with the poor women of the city. There are upon my lists now 137 names of women and girls who come regularly for work. This morning I have had to turn away fourteen who came well recommended, but for whom I could do nothing, because money is scarely sufficient to keep those already on the file in work.

Pitiful Need

"These that I could not take today were from Proti, Scutari, up the Golden Horn, and from Stamboul. Four of them were Greeks, the others Armenians. All said they must have help of some kind and wept when I turned them away, till I felt I must write this to you. One woman was trying to support herself and two neighbors who were not able to work. Another had been a teacher in Ismidt, but, losing work, had come here to find something to do; all her family, including husband and children and mother, had been swept away while she was kept here and not allowed to return. She said she had nothing, and the gentleman who introduced her to me vouched for the truth of her story.

"A boy of fifteen came to beg for three sisters (neighbors) whom I had turned away last week. He said they literally had nothing to eat, and that they did not come to me because they could not pay the boat fare.

"Three of the women were widows, made so by the war, and they aggregated fourteen children, with nothing to eat. They said they had sold everything they had, and now must die. As soon as their husbands had died, the allowance from the government had been cut off. Fifteen women and girls returned work and received more. One I dismissed because it did not seem to me she needed it as badly as the rest, but she thought me very cruel. Her husband is a soldier; she has three children and a mother to take care of. They receive ninety piasters[1] a month from the government.

Cases as They Come

"These are some of the stories of those served: Aroosiag, from Top Kapoo; husband a soldier; mother-in-law and two children. Government gives sixty piasters a month, but the soldier needs all of that. She received a half-lira for work which has taken her a month to do.

"Verkine, a widow with two sisters and a daughter; one sister crazy. Had one son, who was brought home just before he died. They had sold all they could, and now the government money is cut off, they have only what we give them. She received a half-lira for work that she has had in hand a little over a month.

[1] A piaster is 4 4 cents; one hundred piasters make a lira, or Turkish pound.

TALAS AND ITS NEIGHBORHOOD

At the top, the mission compound; center, village of Eunderlik and Mt. Argeus; at the bottom, left, Seljoukian tomb; right, mosque, gateway, and pyramid topped tomb, also work of Seljoukians

"Aghavni, husband deported, three little children; not a very good worker. Could only give her ten piasters for her work, which she has had a week, but gave easier work for next time.

"Eftik, Gedik Pasha, husband blind; has one daughter; used to work for shoemakers in making uppers, but now no work. Her work was only worth ten piasters, but the daughter has some.

"Christine, husband dead, two children; used to stitch trousers at a piaster a pair, but now no work and could not do it any way, for she had to furnish thread, which costs five piasters a spool.

"Diroohi, Koom Kapou. Eight in family. Father an old man who mends shoes; no work. This girl does nice work, and I gave her forty-seven piasters for torchon lace she had been making for two weeks.

"Sophia and sister Marie. Lived at Dardanelles. House and all property destroyed by bombardment. Left old father and mother and two small children in Banderma, and these two girls came on here, and are sending money to their friends as well as trying to take care of themselves.

"I have taken these cases just as they came in my list, without any attempt to pick out the most needy. It may be impossible to keep on giving work because the cost of materials is so great, but the attempt to keep up a standard of excellency in work and to work as rapidly as possible is giving these people a form of self-respect that may save them from the miserable degeneracy that must certainly overtake them under any other conditions."

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On the Plain of Mt. Ararat

Three of the Board's former representatives in Turkey are at work under the Armenian and Syrian Relief Committee in the region around Etchmiadzin and on the plain of Mt. Ararat. These are Rev. F. W. Macallum, D.D., recently of the Bible House, Constantinople; Mr. George F. Gracey, of Oorfa, who was on furlough when the war broke out and could not get back; and Dr. Floyd O. Smith, who came under Turkish government suspicion at Diabekir and had to leave Turkey. They are in closest harmony with Dr. S. G. Wilson, for many years a missionary of the Presbyterian Board in Persia and now chairman of the committee which is doing such useful relief work, and from whom most of the reports of conditions and relief measures come.

We are glad to give herewith extracts from the latest of Dr. Wilson's communications, written early in March. The American Committee has devoted itself chiefly to distributing bedding and clothing, using the lists prepared by the government for its bread allowance, and those of local committees who have given out fuel and such clothing as they could. Dr. Wilson writes:—

A Transformed Summer Resort

"I am now in Dilijan, a beautiful village surrounded by mountains covered by evergreens—one of the few villages with frame houses in this part of the world. It is a summer resort for the wealthy of Tiflis. On account of its fine climate and the large houses of entertainment, it was a convenient place for lodging the refugees. One gets an impression of the extent of this relief work when he sees the three hospitals, with 106 patients, the offices of superintendents, doctors, nurses, teachers, and all. It is a great and good work which the Russian and Armenian people are doing.

"Yesterday we fulfilled our part, several Armenians assisting me. Notice was given to the families of the refugees. They crowded around the storeroom—a motley group, in tatters. At the door the name of the family was called out and a numbered coupon with their names and ages was

placed in their hands, the stub with the same particulars being retained.

"The family passed the guard and gave over the coupon. One of us attended to the father, others to the mother and the children. A comforter was spread on the floor and the garments quickly thrown down upon it. It was a pleasure to see the smile of delight on the face of a little girl as a bright dress was handed down for her, or to hear the chuckle of a wee fellow when he realized that the red shirt was for him. Nor did they forget to thank the donors, often with a prayer—'God bless you,' 'God save you in his heavenly kingdom,' 'God remember the Americans who remember us,' 'God establish that nation.' When the family allotment was complete, the four corners of the comforter were gathered up around all, the bundle carried out on the back, and the turn of the next came.

Hardest on Children

"The ravages which disease has wrought are noticeable in the fact that now the children do not number as many as the grown people. Of the 234,000 refugees now enrolled in Caucasus and Persia, but 88,000 are children under fifteen years of age. There are 81,000 women and 65,000 men. Rachel is indeed weeping for her children. The young lives could not stand the hardships of the terrible flight and weeks of more terrible suffering and disease afterwards. Even adding 4,000 to 6,000 orphans who are well kept now and whose lives are brightened by kindly care, the figures show a sad loss of child life.

"Yesterday we finished with Dilijan, today with the village of Paul's church. Tomorrow we take Jarkhech, eight miles away; then we move on to Kara Kallissa (Black Church), the center of the Pambak district, with 5,000 refugees in twenty-six villages.

"Besides distributing clothing, we have been trying to help in various ways, as by providing extra nourishment to convalescents and sometimes sugar and tea for the masses. It is hard for them to live on bread and water, week after week. Twenty ounces of flour or five cents per day is the government allowance. It does not seem much, but it reaches an aggregate of $3,500,000 a year, certainly a generous aid to the subjects of a foreign power.

Starting Lines of Industry

"Besides help to the sick in Erivan, I started a number of artisans in their trades by furnishing kits of tools to carpenters, cobblers, silversmiths, etc., or by enabling a tailor to buy a machine, or giving a baker an outfit. An artist was provided with paints, that he might put on canvas the grand Ararat, which has a ready sale; another obtained his desire for a number of raw sheepskins, from which he and his wife will pull the wool, selling the hides and wool separately day by day and living on the profits. This was a man who was a well-to-do property owner in Van. Another was set up as a bookbinder, another as a bee trainer; another was furnished with a small sum to take a journey to find work, and he came back after a few days, smiling, because he had been employed as a nurse in a hospital, a work which he had followed with Dr. Ussher in Van. Others were given fare to go to friends, where they will be kept without further expense to any one.

"Today I received the blessing of a mother whose son in Boston had written to find out where she was. After inquiry at several points I found her here, and sent off her letter to rejoice the son in far-off America. I have also written a number of letters of inquiry for this end which I hope will be successful, and especially that the recipient will answer with a generous check for his distressed relative. In these various ways we are trying to fulfill our mission."

Belated News from Adana

We are permitted to quote the following from a letter from Dr. Cyril H. Haas, of Adana, Central Turkey, to his wife who is in America. It was dated February 3 and reads:—

"We are all in good health here. The winter as a whole is very beautiful. Not much rain and so many cool, cloudless days. As you know, we closed our hospital November 18, though the staff still lived there. On the 12th of January we passed it over to be a Turkish hospital, and Miss Davies (the English nurse) moved into a room in one of the mission's houses. Yesterday we were requested to reinstate the staff and organize it as a Red Cross hospital, which thing we are planning to do.

"The school is running along in good shape, with many pupils and a good bill of health.

"Besides our Red Cross hospital, I have my examining clinic for city people (in one of the lower rooms of Chambers's house, which has been made pleasant and sanitary with white paint and whitewash). We have also a pharmacy in the city, in which Theodoros (the hospital pharmacist—a Greek boy from Tarsus College whom Dr. Haas trained) and an old Greek man are working."

THE BALKANS

Looking Ahead in Bulgaria

"Pray for us, but don't worry about us," writes Rev. John W. Baird from Samokov, on a card received too late for our May number. He speaks of the Americans in the city as being for the most part in their usual health, and continues:—

"I learn that there is a desire on the part of some of the leading Bulgarian evangelicals for a conference with missionaries on the question of what can be done for the evangelizing of the new territories acquired by Bulgaria. As it has been decided to hold our annual meeting in Philippopolis, the question will probably come up there. That part of what was recently Serbia, south of Nish, was thirty years ago more Bulgarian than Serbian. Under Bulgarian rule there will be full religious freedom and little need of the Serbian language.

"To me it looks as though there would be a very promising field for missionary work as soon as peace comes, and I hope young men and men of means will be interested in this field. Bulgarians are active, capable, and persistent; when peace comes I expect Bulgaria to be more influential and prosperous than ever. Of course, she will be poor, as will all other European nations.

"It seems that American papers are regarded by the censors as hostile in their tone, so we receive them not. A change of calendar to the Gregorian is being advocated in the newspapers."

INDIA

Festival Days for the Indian Church

The religions of India have frequent and varied holidays, feast days, and days of memorial celebrations which are as exciting as any Fourth of July young America ever experienced. When the Hindu becomes a Christian he turns his back upon these various functions, but he not unnaturally misses the excitement and sociability of them; and in spite of the capacity of some Indians for asceticism, many of them have regarded the Christian religion as bare of pleasure and its services as lacking in distinction. In the report of the Marathi Mission which has recently reached us, we read the following:—

"In this land of India frequent festival days bring the Hindus together for a time of pleasure. Realizing the lack of such days among our Indian Christians, the poet, Mr.

STREET PREACHING IN RAHURI, MARATHI MISSION

Native musicians in the foreground

Tilak, has been instrumental in suggesting and carrying out the observance of two days which in our mission are more and more being kept and enjoyed. The first is called 'Thanksgiving Day' and commemorates the landing of the first American missionaries in Bombay, February 13. It is recommended that this day be a mission holiday, and that it be spent in such a way as to bring happiness and joy to all concerned. The sending of portions to the poor is especially commended.

"The second day, which is becoming a national institution in the United States and bids fair to be introduced throughout India, is already universally celebrated in this mission. It is Mothers' Day—a day for sacred memories. On Mothers' Day this year many were the letters received by missionaries, which brought tears to the eyes as we read of those who in former years had been in school and had not forgotten the love and help which were shown in the early days.

"One wrote: 'I never knew my own mother, but even she could not have done for me as you have done, and I am glad on this Mothers' Day to write and tell you how my heart fills with joy and gratitude as I think of you—my spiritual mother.'"

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On Circuit in Poona District

Rev. J. F. Edwards, who is in charge of station and evangelistic work in Sirur, writes of a recent tour as follows:—

"My first place of call was Bhoyara, to the southeastward, where by the goodness of God and truly inspired generosity a Christian teacher-preacher has been placed who is a real lover of his Lord. To reach Bhoyara meant a special effort, not only because of the inaccessibility of the place, but because the day was specially hot. Bhoyara is in a low-lying valley surrounded by hills, which must be crossed to reach the spot. I need hardly say that hill climbing with a "bike" is somewhat trying when the temperature is over 100 in the shade. I paid for it afterwards by a day or two in bed with fever. However, that's all in the day's march for a missionary. The many thousands of Indian villages are not going to be evangelized without some-

body getting fever, and I remember that Jesus Christ suffered far more than fever to save me.

More Attractive than Harvest

"The Bhoyara folk had heard I was coming and had actually stayed from their fields at harvest time to make sure they would not miss me. What a joyful company it was inside that now consecrated building! When I asked them how the work was getting on, they said among other things, 'And how much better our children are and how much they have learned in these few months!' Oh, for a missionary strategy, policy, and income which would place a Christian teacher in every Indian village for the next fifteen years! This of itself would insure an India won.

"I had no need to ask the Bhoyara people about improvement in themselves, for it was plain to be seen—in the clothes they wore, in the look of brightness on their faces, and last, but not least, in the earnest request from their high caste neighbors that I would try and start a school for the high caste folk. Most inspiring was it to hear the glowing tributes paid to the teacher-pastor, and to learn how every evening in the week he gathers them for instruction and worship.

A Hero at Sarola

"At Bhoyara I mounted my bicycle, which with its special American tires is a great friend on tour, and has to take me over all sorts of rough places. After many ups and downs I reached Sarola, receiving a tremendous welcome, for the people had heard I was on the way and had waited hour after hour. As Indian villages go, Sarola, with its 450 souls, is a good-sized village. Three months ago the whole place was in the awful grip of plague. From the books of the village officer (the *patil*), who had come to meet me, I gathered that more than ten per cent of the population had died of the scourge. The people were very grateful for the help our teacher had been to the plague-stricken town. While nearly everybody was fleeing for safety, he had remained at his post as a source of comfort and cheer. In the words of

A SIRUR BLIND BOYS' BAND

The three musicians who went with Mr. Edwards on his recent tour are in this picture

the prophet, 'A *man* had been a hiding place.'

"I was myself pleased with all his work in school and in village, in teaching and in preaching. In my presence the school went through an examination on the early life of Christ, sang songs, answered sundry questions, and

GURU PAINTED WHITE AND AT PRAYERS

altogether displayed a surprising intelligence all round. Here is a very satisfactory school of forty pupils, the only school in the town, and yet we have to carry it without a single cent of government grant, which had been promised just when the war broke out, at which point all new grants were barred. This means that the sole maintenance of this school and its faithful master falls on the missionary and his limited funds, for it would be a calamity to close a fine work like this for lack of funds.

The Converted Guru Again

"At Sarola I had met my ever useful evangelistic band, who with their music and preaching had entertained and edified the crowd until long after the previous midnight. Sudoba preached; Chokoba, the converted *guru*, testified; and the three blind boys charmed the folk with instrumental music. I am glad to say Chokoba is standing firm and is giving a clear witness for Christ in all the villages around. His conversion has created consternation in the Hindu camp, and his old followers are manifesting deep dissatisfaction with Hinduism and its ways. Many are the interviews I have with people who have tramped miles and miles to have conversation with me on the all-important matters of the soul. In the good soil of many hearts are Sudoba and Chokoba and their colleagues sowing the seed. Great and many are the inconveniences they suffer on their long, rough journeys, but as we cannot afford a mission bullock cart to convey them from place to place, they suffer gladly for Christ's sake. For instance, though it was dusk as I left them at Sarola, before dawn next morning they were all at Yeuti, a place over the hills six hard miles away, and on inquiry I found that they had trudged on foot over the hard rocky road during the night. When I arrived at ten next morning, they had another fine crowd ready for me and my message. But Yeuti is a story for another day. Suffice it to say that here, as elsewhere, are many inquiring hearts on which the Light of the World has begun to shine, and among whom I would gladly plant a teacher at once had I the wherewithal.

"On my way back the sun was so pitiless and fierce that I was fain to take shelter in a little old Hindu temple (ten feet high, six feet wide, and eight feet long) dedicated to the cholera goddess. As I sat there resting and gazed at the idol stones bearing clear traces of recent worshipers, my heart went out to India's 200,000,000 Hindus who are victims of a religious system which for pitilessness and futility can surely have no equal in the world."

CHINA

Outreaching at Foochow

A letter recently received from Pres. W. L. Beard, of Foochow College, reviewed events in connection with the college during 1915. That the connection is a wide one and that its influence

is strong is well shown by the following quotation from the report:—

"A Union Evangelistic Committee, under the auspices of the North Fukien Federation Committee, has been working quietly but steadily and very effectively during the year. Each Wednesday at 10 A.M. finds the pastors and preachers of the three missions in Foochow gathered for a half-hour prayer meeting. Then they spend an hour in Bible study with some chosen leaders. Then comes dinner together and after this an hour of business, when the work of the thirty Bible study classes, with their more than three hundred students, is reported and discussed, socials are arranged, and encouragement is given to do more in the line of Bible study for the church members.

"Special evangelistic services have been held in three Foochow churches. One result of these special services was to bring 371 men into touch with the churches. Besides direct evangelistic work, this committee did much in helping a Sub-committee on Sanitation to distribute instructions for plague prevention, tuberculosis prevention, and general sanitation. But the greatest benefit of the committee's work cannot be tabulated. It has brought the leaders of the Christian Church in Foochow together. It has united them in their plans for the growth of the church and has put them to work together.

"The work of this committee has been made possible by the Young Men's Christian Association. A Chinese property was purchased by the Association early in the year. On it was a series of Chinese houses under one roof. One of these houses was generously placed at the disposal of the committee. Mr. E. H. Munson, one of the secretaries, was given time to help as the directing executive secretary of the committee. Each of the three missions furnished a Chinese secretary to work with Mr. Munson.

"The opportunities that are open to the church in Foochow are unprecedented. The field of education lies open before her. Every school of every grade is full. Her new college just opened is almost embarrassed by the members asking admission, and their places in the colleges from which they came are already more than filled. We thought to lessen the number of teachers, but classes are larger than ever and often have to be divided; so the old number of the teachers is necessary.

"All classes, from the down-and-out to the wealthy and the officials, are open to the truth. Recently 150 men, including the governor, the general, and the salt commissioner, the three highest officials in the province, sat in a Christian service for three hours. The salt commissioner, when he asked to be admitted to the church, gave as one of his reasons, 'I want to make it possible for many men in official positions and many among the gentry who believe in Christianity to join the church.'"

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Blackmail at Tungchow

Being governor of a district in China, even when near the capital, doesn't lack its exciting responsibilities. Rev. Murray S. Frame, writing from Tungchow, a city only a short

UNION NORMAL SCHOOL, FOOCHOW, CHINA

distance from Peking, tells of an attempt on the part of some of the troops recently stationed at Tungchow to levy blackmail on the long-suffering merchants.

Twenty soldiers gathered at an inn and pledged themselves in good strong

whisky to a money-making scheme. One of their number went to a pawnshop—pawnshops are the wealthiest and most respectable of all the shops in a Chinese town—and said to the keeper: "There are a hundred soldiers who have laid a plot to loot all the shops of Tungchow. I happen to know about it, though I'm not in the plot and feel sorry for the place. I've been trying to think what I could do, and have learned that I can buy off the plotters for $1,500. If you'll hand over the sum to me, I'll see that everything keeps quiet, and you can levy a tax of $10 a piece on the bigger shops. What do you say?"

Tungchow merchants have paid blackmail so often! They gave large sums to the soldiers in 1912, and had just erected a stone monument to commemorate the faithfulness of the Tungchow troops in guarding the city in troublous times when the magnanimous troops, having extorted all the blackmail they could, thoroughly looted the town. But the monument still stands!

This time the pawnshop keeper said the owner was in Peking, and would the soldier—a petty officer—call at two o'clock next day to receive his decision. The officer returned at nine in the morning and was cordially invited into the reception room of the shop to await the owner.

The governor of the district came post-haste, attired like the owner of the pawnshop. When the unsuspecting corporal had completely divulged his scheme to the governor himself in this disguise, that worthy, having been studying meanwhile the corporal's uniform, told him he must go and see how much money there was in the shop, and promptly summoned the man's superior officer. The military official was going to condemn the man to death, but the governor, with the fatuous Chinese notion of avoiding trouble, to the disgust of some of the merchants, put in a plea for the man on the ground that he was crazy. So they stripped off his uniform, requisitioned a second-hand suit of clothes from the pawnshop, and sent him to the civil prison.

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Sun Ning and Hoi Ping

The Sun Ning and Hoi Ping fields of the South China Mission are well to the southward from Canton, at a distance of nearly a hundred miles. Rev. Obed S. Johnson, of Canton, sends the following story of two visits made to these districts during the last six months of 1915:—

"In these two fields there are nineteen regular places of worship, but very often I have been invited to villages and to market places where as yet there is no regular place of worship. These invitations have been thankfully accepted whenever possible, and services have been held in the homes of Christians, in ancestral halls, in groves, etc. At one place, far remote from any chapel, it was most inspiring to find that the Christians have of their own accord been meeting regularly for prayer, and have asked that a few Bibles and hymnbooks be sent them, to aid them in their worship of God. The books have gone forward, and I am planning to visit the place on my next trip through the Sun Ning district.

"During the half year just ended, fourteen men and eighteen women have been admitted to church membership and twenty-five children have been baptized, making a total for the year of forty-three men and thirty-four women admitted to church membership and fifty-six children baptized. This may seem to be a small number for the year, but I firmly believe that the question of quality is of first importance. Given the right kind of Christians, the question of number will settle itself, and speedily. Therefore not all who applied have been accepted.

"In these two fields, under the supervision of our pastors and teachers, are eleven schools for boys and five for girls. At the beginning of the year

the total attendance in the boys' schools was 212 pupils and in the girls' schools 109. During the latter half of the year, however, the attendance at three of the boys' schools has suffered, owing to inefficiency and old-style methods of teaching.

"Looking at the work as a whole, there is room both for encouragement and sobering thought. As a rule, the ordinary church member has little idea of real sacrifice for his faith. At several places where old, untrained, worn-out preachers must hold the fort until reënforcements arrive, the work is indeed at a low ebb. At other places where there is strong and consecrated leadership, there is every reason for encouragement and joy.

YOUNG CHINA IS STUDIOUSLY INCLINED

"Kwong Hoi City, for example, deserves special mention. Under the guidance of Au Tsz Sau, the preacher, and Yeung Sam P'o, the Bible-woman, the work seems to have taken on new life, and during the past year twenty-five men and women have been received into church membership. Others have applied, but did not seem to fulfill the requirements.

"The great need, and the one hope for our work here, is a sufficient number of tactful, well-trained leaders, filled with the spirit of God and with a consuming love for their fellowmen. To develop men of this caliber we look with great expectations to the newly established Union Theological Seminary, but the problem of trained teachers and Bible-women for work among women is as yet unsolved, though the need is most urgent."

Unsettled Government Matters

Later. Just as we go to press, a letter from Mr. Nelson, dated April 12, reports that there has been a little fighting in the neighborhood of Canton, with some firing on the streets. Mrs. Nelson, on the day of writing, had been urged to return to her home as she was going about on her usual errands, since there had been fighting on the Bund and a man had been shot in one of the business streets. Trains on the Hankow line were being held up by robbers. In the Hoi Ping field the robbers were very numerous, and one of the village pastors had left his post, as he feared being kidnaped. The Canton schools were still in session, but Mr. Nelson reported a falling off in attendance.

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THE PHILIPPINES

Planning for Living Epistles

Rev. Frank C. Laubach's enthusiastic study of the Board's field in the Philippine Archipelago—the large southern island of Mindanao—has developed a scheme for educating the teachers and leaders of the coming Filipinos which meets with enthusiastic approval of men on the ground. Mr. Laubach writes:—

"This is the thing which I have brought to the attention of several educators and governors and which they consider meets the need of Mindanao exactly.

"It is a *central school* for the training of the men and women we need to Christianize and civilize the wild peo-

ple and the Moros. What do we want of the young men who will do this? 1. They will be thorough Bible students. 2. They will have the passion for service. 3. They will be models and leaders in their communities. 4. They will live ideals of purity, cleanliness, thrift, efficiency, and intelligence—and monogamy.

"Of course, there are more things, but to get to the point: We propose a school which can accommodate young *married couples*. I hasten to state why: 1. People in the tropics have a notorious lack of originality. They cannot be taught one thing and be expected to apply it in new conditions. If we expect the young man and his wife to go back and live ideal, healthy, cleanly, efficient *married* lives in the mountains, we have got to give them their start as married folks living ideally for a period of a year or two or three, and then they will never get away from it.

"2. We have had and have heard of some very unhappy experiences with young evangelists whose wives did not have the vision and were a severe handicap to them. We propose to make efficient workers out of the wives.

"3. The most important thing we can do is to teach by example, living all-round Christian lives at home and in one's work. The wives will take to the tribe to which they go ideals of Christian child-raising. (We will welcome any children that may be born in the two or three years we have them, and see that those children get *ideal* training.) They will carry the best in hygiene, in housekeeping, in cooking. The men will carry the Christian ideal of equality of women—tremendous in its influence here, where women are all slaves.

"All of the highlands of Mindanao will some day be famous for agriculture, and it is the only industry worth teaching the people. Our young men will be taught to farm efficiently, and will return to their home towns, take up land, and support themselves by means of agriculture. They will be taught to organize their towns for the best disposal of their products and for all purposes of agriculture, as has been done effectively in Ceylon (Willis, 'Agriculture in the Tropics').

"This will be the source of income for our young couples, and will be the means of enabling them to assume the leadership in their communities which is so extraordinarily necessary for doing effectual work in teaching Christianity among the tribes of Mindanao.

"To my enamoured eyes this plan looks like the long-looked-for solution of the tropical problem of education. It would be rather worth while to have the first practical successful Newlywed School in the world, would it not?"

DEIFIED SOLDIER BOYS OF JAPAN

These soldier boys at the time of the restoration when defeated in battle committed hara-kiri (suicide by disembowelment) to save their honor. They were promptly memorialized by means of these realistic figures

AN OKAYAMA MARKET SCENE

The old couple have received a *shiugi*, or congratulatory gift, consisting of the inscribed fan and the tall box, which contains Buddhist talismans

JAPAN

The Mission of Social Life

In an interesting news letter from Rev. C. Burnell Olds, of Niigata, he refers to the fact that people sometimes regard a missionary's life as one lacking in variety and filled with loneliness. Loneliness there undoubtedly is, but monotonous it cannot be called; and to prove his point Mr. Olds gives a brief sketch of the events and activities which have centered in and around his home for the three months prior to April 1 of the present year:—

"First to be mentioned is the Bible and English study class for normal school students, meeting regularly once and sometimes twice a week. Next there is a Sunshine Society of twelve or thirteen members which Mrs. Olds has organized, made up of girls in the neighborhood of from eleven to fourteen years old, which holds religious meetings on Sunday afternoons and one or two other meetings during the week for work.

"Then there is the biweekly mothers' meeting for the elite ladies of the neighborhood, their programs alternating between a discussion of family problems and a cooking class meeting. In January the whole club of a dozen or more ladies was invited to a regular dinner, followed by a social evening.

"In addition to these regular meetings, various special affairs were held at the house. One was a social for the Ladies' Aid Society; another was a dinner and social evening for the married couples of the church. This proved such a success that a permanent society of the Christian couples of the church was formed, with plans for monthly meetings at each other's homes.

A Married People's Evening

"Another gathering of a similar character was for all the married people of the neighborhood, Christian or

non-Christian. It was planned in the hope of bringing together the people of different classes and of providing some innocent amusement which husbands and wives might enjoy together. Among the residents of the section are five judges of the local court. They fell in with the idea, and four of them came with their wives, while others from different classes brought the number up to twenty. For entertainment we had progressive games, guessing contests, music, and refreshments. Before the party broke up, all expressed their pleasure in it, and a lively discussion followed as to the possibility of meeting regularly for play and for the discussion of vital themes.

"Another affair in the home was an entertainment for the children of the deaf, dumb, and blind school of the city. There are seventy-five of these, and with the ladies who came to help we had a houseful; the teachers in the school have since expressed themselves as having gained a new interest in Christianity.

"It has seemed as though our chief mission recently had been to bring people together and prepare them for the seed-sowing which will bring the right kind of fruit in time."

MICRONESIA

Good News from the Isolated Islands

As our readers know, war has disturbed even the small islands of the far Pacific. Some of them have changed from German possessions to British possessions; others have been temporarily taken over by the Japanese. Some serious limitations have been put upon the work of the missionaries in the Marshall group. Communications have been considerably cut with the outside world and we have been left in comparative ignorance of what was going on in several of these fields. The more welcome were the following letters recently received.

From Miss Elizabeth Baldwin, at Kusaie, Caroline Islands, under date of February 14:—

"The governor of this island has sent us word that the American am-

BUYING CORN FROM THE NATIVES, WEST CENTRAL AFRICA

bassador at Tokyo requests us to write you a detailed statement of our affairs during the past months.

"Miss Hoppin is still at Jaluit. We have been able to go on regularly with our school work [the boarding and training school at Kusaie, where the girls from both the Marshall and the Gilbert Islands are brought for instruction], and during the past year our family numbered seventy-three. Last week eleven of our scholars were sent to Miss Hoppin at Jaluit, in the care of a Marshall Island minister and his wife, leaving us a present membership of fifty-seven.

"The boys and girls have spent much time in gardening in the effort to increase our supply of native food, and the people of the island have been very kind to us. The health of the school has been excellent.

"During the year the books of the New Testament, heretofore untranslated, were done into the Kusaian language and printed. In December two of the Kusaian scholars were united in marriage and went out to their own home. The young man had been a very valuable helper in the work of translation and printing. Another of the Kusaian pupils is soon to marry a daughter of the king of one of the islands. At the communion service in January four of the school family were received to the church: one Kusaian man and three of the Gilbert girls.

"Our needs are very simple on this distant island in a tropical climate. We have been able to purchase rice and flour here. Prices are very high."

From Miss Jessie R. Hoppin, at Jaluit, Marshall Islands, under date of February 18:—

"My graduate girls have just arrived from Kusaie, and I am very busy receiving native callers and in preparing a shipment of dry goods and provisions for Kusaie, also in preparing some new pupils for Kusaie. They sail tomorrow or next day. It is very good that we are thus able to proceed with our work. We expect you to stand by us financially, in particular. It is just possible we shall take over all Mejuro pupils,

HULLING CORN AT MT. SILINDA, RHODESIA

for the time at least. I am well and every one is kind, so far as I can see."

From Mr. Carl Heine, at Jaluit, Marshall Islands, under date of February 16:—

"Mr. and Mrs. Maas are at Mejuro, and, although I have had no communication with them, are, I think, suffering somewhat from nervous strain, but are otherwise in fair health. I was told that they are not allowed to travel around the Mejuro lagoon, but are confined to the small islet of Ronron, where the training school is situated. This islet is on the northwest shores of the Mejuro lagoon and is about a third of a mile long. Some time ago I was told on authority that all German schools in the group were to be closed. Inquiring if this regulation would apply to the training school

at Mejuro, I was told that it did as long as it was in charge of any one whose nationality was German, but not otherwise.

"All schools were closed several months ago at Jebwar—that part of this island (Jaluit) which is the seat of government. A school building is being erected there by order of the authorities and will be in charge of Japanese teachers. At other places around the lagoon we continued school work until the end of the year, when this was stopped by order of the commander. I was told that at other islands of the group we might continue our schools as usual, always excepting any that might be in charge of Germans.

"I have not permission to travel freely throughout the group, but I may visit any outstations around this island. I have also received permission to change my residence, should I desire to do so, to any other island I might name in the group. At the beginning of the year I thought of removing to Ailinglaplap again, where I could continue school work freely, but am remaining on here for a while yet. I should very much like to see Dr. Rife back here again for a while, or Mr. Woodward, either of whom would be the right man in the right place at a time like this."

AFRICA

Folks and Famine in Angola

The station at Kamundongo, in West Central Africa, finds Mr. and Mrs. James Hunter and Mr. and Mrs. A. H. Chapin, who joined the mission last year, a very pleasant addition to the staff, personally, and very helpful in the way they have "settled down to business." Dr. W. H. Sanders, writing from Kamundongo, expresses the pleasure of the whole mission in the fact that still further reënforcements are promised, for, as he says, "there is need of intensive cultivation. Hard work put out in the line of training the promising young people in the Institute and in the Girls' School will later afford much greater results than have been obtained heretofore. But these schools must have feeders if they are to secure large classes, therefore the stations need to be strongly manned. We can have here at the station for training all the boys and youths we can care for. Almost all who are of an age beyond the hope of school progress have to be refused."

The food question has been so acute in Angola that it prevented the sending out of evangelists in some directions. Across the Kukema stream, in a southeasterly direction from Kamundongo, there was considerable starvation, some deaths from hunger, and much suffering. The worst of it was passed when Dr. Sanders wrote, as the rains had been plenty and corn and beans were coming on.

It is an unusual year when there is not famine somewhere in Africa; when the stress comes, the people wander from their homes in search of food, or are too weak and wretched to listen to visiting evangelists. Much of this failure of crops and dearth of food reserve is preventable, and that is why the missionaries emphasize instruction in practical farming along with their gospel teaching.

Dipping by Wholesale

In our January number Mr. Columbus C. Fuller, of Rhodesia, told of the decision of the Chikore station to have a dipping tank built in order to treat effectively the cattle on the mission farm and on those of the natives thereabout in prevention of the "East Coast fever," the disease which carries off so many of the herds of the African farmer. Dr. Sinclair, the government veterinary surgeon, who was consulted by the mission business men, strongly advised the construction of the tank, as he said dipping would undoubtedly be made compulsory if the disease gained

NATIVES AT BEIRA LISTENING TO A VICTROLA

The record being played is the Schumann-Heink rendering of "Stille Nacht, Heilige Nacht"

much headway, and the $10,000 worth of cattle on and near the Chikore farm would need protection.

A Strenuous Job

A letter just in from Mr. Fuller describes the experiences of the "dippers." He says:—

"I see that I have not written you since we began dipping the cattle, so will tell you a little about our first experiences. We were prepared for trouble at the beginning, but little realized what it would be.

"The first time we dipped it took four days, and we all—Mr. Wilder, Mr. Dysart, and I—spent most of the time at the dip. We had a dozen or more of the best trained men and boys to help get the cattle through, but it was simply killing work. Many of the cattle had to be pulled in by the horns, and often ten or a dozen men would be dragging an animal ahead while four or six men were whipping and pounding behind. One big ox laid down in the entry race and would not budge, and he was simply dragged and pushed through.

"The second time was even worse, as the cattle knew what was coming, and we were sick enough of the job. But the third time the cattle had learned the ropes, and walked in without much difficulty.

"For some time now we have dipped 750 head every two weeks, and over one hundred head of mission cattle every week. Last week Mr. King's cattle began coming up, and we had another taste of the old training experience. That makes about eight hundred cattle to dip, and we do it in less than six hours in two successive days. We have two good natives to take the responsibility of putting the cattle through, and Mr. Wilder and I take turns going down to oversee the job and to enter the names of the owners and the number of the cattle. Of course, I look after the preparation of the dipping solution, which is deadly poison, and see that the right strength is maintained.

Operation Successful; Patient Died

"The first day we dipped, the solution was clean and the cattle smelled the salt in it. In spite of all we could do, two or three drank the dip, and two of them died. That was bad, but the natives did not refuse to bring their cattle again, because the government had ordered them to dip and they dare not refuse. Government compels every one to dip his cattle, but will not compensate for loss from poisoning.

"We were pretty badly worried, but applied to the doctors for some effective antidote for arsenical poisoning, and they furnished it. After that, if an animal drank the dip, we simply drenched it with the iron solution and lost no more. Now there is no trouble, for the dip has been used till the cattle have no temptation to drink it."

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SPAIN

Items from Bilbao

Rev. Wayne H. Bowers, secretary of our mission in Spain, is popularly referred to in the section of Bilbao in which he lives as the "Protestant bishop." A recent letter from him incloses some of the statistics of the mission for 1915. We have in Spain two stations and seven outstations, the latter including, besides Bilbao: Santander, San Sebastian, Logrono, Pamplona, Zaragoza, and a smaller station. In this field, which has a population of 1,500,000, we have only five missionaries and thirty-one native laborers, such as preachers, teachers, Bible-women, and other helpers.

Mr. Bowers sees many promising possibilities for increasing the mission work in his city, notably along social and educational lines. He says:—

"If I only had a few special friends to whom I might venture to write with special appeals! Last Sunday night I calculated that from 2,000 to 3,000 people passed the door of our chapel at the hour of the evening service, on the crowded street where we are located. They were mostly young boys. What a place for trying some institutional work! A little clubroom, perhaps, would gather them in off the street and give them something decent to do and think about. But our budget is in use down to the last cent. And there are many similar opportunities. These people are trying, many of them, to help themselves and are responding to my challenge along this line, and there has been a fine increase in the percentage of their gifts this year over last."

The cost of living in Bilbao has increased from ten per cent to twenty-five per cent; coal 100 per cent, owing to war conditions, and Mr. Bowers tells of the real hardship it brings on our native Protestant pastors, who were already living on very small salaries. Many Germans are now in Spain, having come from Portugal upon the declaration of war by that state. Mr. Bowers evidently includes some of them in his parish, as he writes of visiting their sick in hospital and of their longing for letters from Germany, which they have not received for many months.

THE PORTFOLIO

Gin Still Imported in West Africa

There is one particular way in which one hoped that the war would benefit us in West Africa, and in which one's hopes have not been all fulfilled. I thought that the export of trade gin from Continental ports would be stopped. Of course, none has come from Hamburg in German ships; that supply, a big one before the war, has stopped. But in the old days many of the steamers which sailed from Hamburg were English, and they picked up a great deal of their

cargo from Rotterdam. Most of those boats are still running, and I traveled by one the other day. It seems to me, and to many who have a closer connection with shipping than I have, that at a time like this our merchant ships ought not to be running the tremendous risks they do in going across to Rotterdam and in proceeding from there down the Channel, simply to fetch trade gin. I know that it is a legitimate article of trade in certain parts of our colonies, and that, therefore, shipping lines have to carry it if merchants will export and sell it; but these things ought not so to be. I do not say that the mass of natives up country are being demoralized by it, but I am certain that many of our chiefs are degenerating as the result of it. I do earnestly hope that as one outcome of the war, we and the other European nations who have colonies in West Africa—especially the French—may combine to extend the area in which the sale of spirits is absolutely prohibited. There must be united action.

The Bishop of Sierra Leone (Dr. Walmsley) in "The East and the West."

Loyalty to the Nth Power

The faithful adherence of such a vast proportion of the Armenians to their belief in Jesus Christ, and their refusal to deny him in order to save their lives, has been a mighty object lesson to their persecutors and has made a deep and abiding impression upon the Mohammedans who have witnessed this loyalty. Hundreds of thousands have not only refused to give up their belief in Christ for a reward, but have, with cheerfulness and courage, singing hymns and in prayer, started upon their long journey towards the desert and to probable death.

This loyalty has been observed by tens of thousands of Mohammedans, officials, and others, and will be thought of and talked about for years to come as a demonstration of the power of Christ to hold his disciples true to him. At the same time, Mohammedans have witnessed the presence of Christian missionaries throughout the country who refused to leave because of hardship and danger when it was well known that they had liberty to withdraw whenever they desired so to do. They have seen them enduring hardships of the severest kind in order that they might minister to the needs of those who were greater sufferers. They have seen them die, one after another, stricken with diseases that might have been avoided by withdrawing from the country, and they have known that all this is but the outward manifestation of the love of Christ that dwells in their hearts. The missionaries have been perfectly free and outspoken in their declaration that they were there because they were Christians, and that the service they were rendering was simply the service which Christ rendered to the world when he gave himself for men. So the missionaries' lives, their words, their continuance in service and daily walk among the people, have been one constant demonstration of the Christ; they have thus been able in this time of terrible trial, as they could not possibly have done under more normal conditions, to exalt before the Moslems the Christ in his beauty and power.

Secretary Barton, in "The East and the West," April, 1916.

Mindanao, Our Field in the Philippines

One meets in the Philippine Islands many enthusiasts who declare that the island of Mindanao alone could sustain ten times the present population of the whole archipelago. Mindanao and Luzon embrace each approximately one-third of the 120,000 square miles of the Islands. Mindanao has at present, in an area approximately that of Holland, Belgium, and Denmark combined, only 626,086 inhabitants, or seventeen to the square mile, while Java, whose physical conditions are similar, has

590 to the square mile. It has the best climate in the Islands, 22,000 square miles of forest, and as good grazing ground as can be found anywhere in the world.

If you ask for anything in the Philippine Islands that you have not found elsewhere, you are met with the reply, "Oh, yes; you will find it in Mindanao." As in the case of the Hokkaido in Japan, thousands of immigrants from other islands are moving in.

Whole evangelical congregations from Cebu have removed to Northern Mindanao. Young men from Silliman Institute have scattered along the north coast, carrying with them the seeds of the new life they got at Dumaguete. The communities are wide open to the gospel. When the representative of the Congregational church to which Mindanao is assigned in the distribution of responsibility for the evangelization of the Philippines came to Cagayan, the governor, treasurer, presidente, and all the chief officials welcomed him, calling for a hospital, a college, a dormitory, a church. After the slaughter in the cockpit Sunday afternoon, it was offered for a meeting, which drank in the words of the preacher, and the next day the chief political paper of the city called upon the people of the province to give the missionaries their friendship and support. Similar doors of opportunity are wide ajar on every side.

Robert E. Speer, in "Present Day Impressions of Conditions in the Philippines." (Report of Presbyterian Deputation, 1915.)

THE BOOKSHELF

Modern Movements among Moslems. By Samuel Graham Wilson, D.D. New York: Fleming H. Revell Company. Pp. 305. Price, $1.50 net.

"Modern Movements among Moslems" discusses the startling innovations that have come into Mohammedanism within the last few years. Those who have thought Islam fixed beyond the possibility of change will be more than surprised to read, from the pen of one who has lived for thirty-two years in Persia, a Moslem country, that there are today great currents of new and often revolutionary ideas flowing through Mohammedanism, modifying its worship, recreating its thinking, and reshaping its social and national life.

The title suggests the contents of the book. Its separate chapters deal with Innovations, Revivals, Moslem Missions, Mahdism, Modernism, New Education, Neo-Islam, and Political Changes and Reforms.

Dr. Wilson is recognized as an expert student of Islam, and a timely book of this character from his pen must command a special hearing just now when Mohammedanism is more studied and discussed than any other non-Christian religion.

J. L. B.

Working Women of Japan. By Sidney L. Gulick. New York: Missionary Education Movement. 162 pages, with illustrations. Price, 50 cents net.

This well-known authority upon things Japanese describes from first-hand knowledge the industrial condition and the characteristics of Japanese working women in eleven of his thirteen chapters, and closes with the story of the Matsuyama Working Girls' Home, so familiar to the readers of the *Herald* as a "power of God unto salvation." The book will prove to be quite a revelation to many readers and will be especially suggestive to a student of mission sociology. While Dr. Gulick does not hesitate to expose the bad, he reminds us that we too have our troubles, and that Japan under Christian leadership can work out her salvation as well as we. Would there were room to quote the stimulating account of the Gunze Seishi Kwaisha, the silk factory of Ayabe under Christian management!

E. F. B.

THE CHRONICLE

Arrivals on the Field

February 14. At Foochow, Miss Lora G. Dyer, M.D., joining the Foochow Mission, China.

March 18. At Yokohama, Miss Alice P. Adams, of Okayama, returning to the Japan Mission.

March —. At Ahmednagar, Mrs. Edith H. Smith, joining the Marathi Mission.

Arrivals in this Country

April 7. At Seattle, Rev. and Mrs. Burleigh V. Mathews, of Battalagundu, Madura Mission, India.

April 8. At Vancouver, Miss Delia D. Leavens, of Tungchow, Chihli District, North China Mission.

April 13. At New York, Rev. Charles T. Riggs; Mrs. Luther R. Fowle, both of Constantinople, Western Turkey Mission.

April 26. At New York, Miss Caroline E. Frost, of Adams, Zulu Branch, South Africa Mission.

May 3. At New York, Rev. and Mrs. Arthur C. Ryan, of Constantinople, Western Turkey Mission.

May 6. At Vancouver, Rev. and Mrs. Hilton Pedley, of Maebashi, Japan Mission.

Marriage

February 1. At Wai, India, Richard Selwyn Rose, of Sholapur, Marathi Mission, and Miss Isabella Brown.

Births

February 4. At Manepay, Ceylon, to Mr. and Mrs. Arthur A. Ward, a son.

April 30. At Peking, to Rev. and Mrs. Murray Scott Frame, a son, Murray Scott Frame, Jr.

Death

April 8. In Rock Stream, N. Y., Rev. Charles Taylor White, D.D., in the eighty-seventh year of his age. Dr. White was for the past twelve years of his missionary life, from 1857 to 1869, a missionary of the American Board in the Madura Mission of India, his station being Palney. Though Dr. White's ministry in this country has covered nearly fifty years since his return from India, he never lost his interest in foreign missionary work, and remained to the end a constant reader of the *Missionary Herald*.

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Rev. James P. McNaughton, of Bardizag, Western Turkey Mission, who is now in this country, was granted the degree of Doctor of Divinity in April by his *alma mater*, Queens College, Montreal.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	6 25	
Bangor, Forest-av. Cong. ch.	7 00	
Kennebunkport, South Cong. ch., for Ceylon,	4 00	
Orland, 1st Cong. ch., The Misses H. T. and S. E. Buck,	30 00	
Portland, Woodfords Cong. ch.	64 31	
Waterville, 1st Cong. ch.	52 88	164 44
Legacies.—Portland, W. W. Brown, interest on legacy, add'l,		76 50
		240 94

New Hampshire

Amherst, Cong. ch.	13 12	
Bristol, Cong. ch.	23 00	
Brookline, Cong. ch.	5 00	
Canterbury, Cong. ch.	12 00	
Hanover, ch. of Christ, Dartmouth College,	100 00	
Hudson, 1st Cong. ch.	10 50	
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	135 00	
Lancaster, Cong. ch.	27 74	
Littleton, Cong. ch.	74 08	
Manchester, South Main-st. Cong. ch.	52 00	
Milton, 1st Cong. ch.	3 79	
Somersworth, Cong. ch.	19 53	
Union, Cong. ch.	12 00	
Walpole, 1st Cong. ch.	13 81	
West Lebanon, Cong. ch.	17 80	
Woodsville, A friend of missions,	500 00	1,019 37

Vermont

Bellows Falls, 1st Cong. ch.	37 85	
Castleton, Cong. ch.	15 75	
East Poultney, Cong. ch.	25 00	
Ludlow, Cong. ch.	16 19	
North Bennington, Cong. ch.	23 06	
North Craftsbury, Cong. ch.	20 00	
Royalton, Cong. ch.	5 00	
Saxton's River, Cong. ch.	21 00	
West Brattleboro, 1st Cong. ch., Charles S. Clark, deceased,	300 00	
Weston, Cong. ch.	10 00	473 85
Legacies.—Waterbury, Cornelia L. Holton, by Charles C. Graves, Ex'r,		475 00
		948 85

Massachusetts

Amherst, South Cong. ch. 14 52
Ashburnham, 1st Cong. ch., Income C. M. Proctor Fund, 4 55
Ballardvale, Union Cong. ch. 51 19
Boston, Cong. ch. (Allston), 126.19; 2d Cong. ch. (Dorchester), 102.83; Cong. ch. (Brighton), 84.78; Phillips Cong. ch. (South Boston), 15; Clarendon Cong. ch. (Hyde Park), 5; Perry Mason Co., for work in Turkey, 10; F. A. Whitney, 5, 348 80
Bradford, 1st ch. of Christ, 83 75
Braintree, 1st Cong. ch. 55 14
Cambridge, E. M., toward support Rev. E. J. Woodall, 200 00
Chicopee Falls, 2d Cong. ch. 37 45
East Bridgewater, Union Cong. ch. 40 00
Easton, Cong. ch. 16 88
Fall River, Central Cong. ch., of which 233.48 from Borden Memorial Fund, for Aruppukottai, 265 80
Fitchburg, Finnish Cong. ch. 19 56
Gloucester, Lanesville Cong. ch. 5 00
Granby, ch. of Christ, 15 56
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen, 125 00
Haverhill, Center Cong. ch., Myron A. Nichols, 25; Riverside Memorial Cong. ch., 15, 40 00
Hingham, J. Wilmon Brewer, for Battalagundu, 4 00
Holden, Cong. ch., of which 2.50 from Rev. George E. Cary, 33 24
Holyoke, 2d Cong. ch. 375 00
Kingston, Mayflower Cong. ch. 21 00
Lawrence, United Cong. ch. 75 00
Lowell, Highland Cong. ch. 33 00
Middleton, Cong. ch. 4 10
Natick, 1st Cong. ch. 5 00
Newburyport, Belleville Cong. ch. 64 70
New Marlboro, Mill River Cong. ch. 5 87
Newton Center, 1st Cong. ch. 600 59
Newton Highlands, Cong. ch. 293 52
Newtonville, Central Cong. ch., for Shansi, 315 00
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker, 338.33; Edwards Cong. ch., 136.80, 475 13
North Attleboro, 1st Cong. ch. (Oldtown), 4 00
Pepperell, Cong. ch., William W. Dole, 10 00
Plymouth, Manomet Cong. ch. 3 00
Quincy, Bethany Cong. ch. 47 06
Randolph, T. 10 00
Somerville, Broadway Cong. ch. 61 28
Spencer, 1st Cong. ch. 82 15
Swampscott, Cong. ch. 10 00
Taunton, Union Cong. ch. 7 37
Tewksbury, Cong. ch. 28 85
Townsend, Cong. ch. 7 33
Waltham, 1st Cong. ch. 33 00
Wellesley, Cong. ch. 45 00
Wellesley Hills, 1st Cong. ch. 147 02
Wellfleet, 1st Cong. ch. 5 00
Wenham, Cong. ch. 28 00
West Deerfield, Union ch. 4 00
Westfield, 2d Cong. ch. 15 75
Westhampton, Cong. ch. and Sab. sch. 40 00
West Medway, 2d Cong. ch. 10 85
West Springfield, 1st Cong. ch. 90 97
Whitman, 1st Cong. ch., of which 25 for Mt. Silinda, 53 00
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Union Cong. ch., 34.08; Old South Cong. ch., toward support Rev. C. B. Olds, 4.16, 538 24
———, X. Y. Z., toward support Dr. Charles L. Gillette, 1,000 00
———, Cape Cod, 5 25— 5,915 47
Legacies.—Boston, Samuel B. Capen, by Edward Warren Capen and Mary Warren Capen, Ex'rs, 1,000 00
Holden, Edwin Perry, by George M. Perry, 100 00
Marlborough, Abbie A. Metcalf, 112 70
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00
Randolph, Mrs. Abby Wales Turner, by Alice M. T. Beach and Ellen J. Rountree, Ex'rs, 3,000 00
Springfield, Levi Graves, add'l, 60; Villroy C. Lord, add'l, 5, 65 00
Worcester, Harriet Wheeler Damon, add'l, 50 00— 4,330 70

10,246 17

Rhode Island

Newport, United Cong. ch., Luella K. Leavitt, 25 00
Pawtucket, Park Place Cong. ch. 50 00
Providence, Beneficent Cong. ch. 91 08
Slatersville, Cong. ch. 8 00— 174 08

Young People's Societies

Vermont.—Bethel, 1st Y. P. S. C. E., 10; Johnson, Y. P. S. C. E., for Sholapur, 10; Ludlow, Y. P. S. C. E., 10; Morrisville, Y. P. S. C. E., for Harpoot, 7.50, 37 50
Massachusetts.—Easthampton, 1st Y. P. S. C. E., for Sholapur, 5; Haverhill, West Y. P. S. C. E., 5.25; West Granville, Y. P. S. C. E., 19; Worcester, Old South Y. P. S. C. E., Inter. Dept., toward support Rev. E. D. Kellogg, 1.50, 30 75

68 25

Sunday Schools

Maine.—Hampden, Cong. Sab. sch., Class No. 5, for Aruppukottai, 6.64; Portland, 2d Parish Cong. Sab. sch., 7.50; do., Woodfords Cong. Sab. sch., 4.30; Saco, 1st Cong. Sab. sch., 6.21, 24 65
New Hampshire.—Marlborough, Trin. Cong. Sab. sch. 4 70
Vermont.—Barre, Cong. Sab. sch., Junior Dept., 1.50; Brattleboro, Center Cong. Sab. sch., 13.19; South Royalton, Cong. Sab. sch., 5; Woodstock, Cong. Sab. sch., 15, 34 69
Massachusetts.—Boston, Faneuil Cong. Sab. sch. (Brighton), 2.50; Haverhill, Riverside Memorial Cong. Sab. sch., 4; Lawrence, Lawrence-st. Cong. Sab. sch., 8.85; Lee, 1st Cong. Sab. sch., of which 50 for teachers in India and 20 for student in Japan, 70; Melrose Highlands, Cong. Sab. sch., 50; Millis, Cong. Sab. sch., 5; New Bedford, Trin. Cong. Sab. sch., 32.05; Newtonville, Central Cong. Sab. sch., 15; Somerville, Highland Cong. Sab. sch., 8.25; Swampscott, Cong. Sab. sch., 4.28; Tyngsboro, Cong. Sab. sch., 3.76; Wellesley, Cong. Sab. sch., 4; Whitman, 1st Cong. Sab. sch., for work in Japan, 2.56, 210 25

274 29

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch., toward support Rev. J. K. Birge, 100 00
East Hartford, 1st Cong. ch., Friend, 50 00
Essex, Rev. Henry Burnham Kirkland, to const. *himself*, H. M. 50 00
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 250; do., of which 300 from Mrs. E. C. Russ, 300 from Charles C. Russ, 100 from the Misses C. E. and C. C. Camp, all toward support Mrs. Edward Fairbank, 700; 1st ch.

of Christ, 302.30; 2d Cong. ch., 20, 1,272 30
Middletown, 1st Cong. ch. 33 35
New Haven, Howard-av. Cong. ch. 34 00
Norwich, Broadway Cong. ch. 1,600 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 42 49
Salisbury, Cong. ch. 25 64
Simsbury, 1st ch. of Christ, 41 83
South Manchester, Swed. Cong. ch. 8 00
South Norwalk, Cong. ch. 95 00
Thomaston, Cong. ch. 29 33
Torrington, Center Cong. ch. 110 00
Waterbury, 2d Cong. ch. 1,049 70
Watertown, 1st Cong. ch. 29 53
Westville, H. J. Ostrander, 75
Willimantic, 1st Cong. ch. 28 70
— —, Friend, 100 00— 4,750 62
Legacies.—Norwich, Rev. George A. Bryan, by Edmund A. Prentice, Ex'r, add'l, 20 00
Washington, Walter Burnham, add'l, 50 00 70 00
4,820 62

New York

Aquebogue, Cong. ch. 10 18
Brooklyn, Central Cong. ch., 1,760.93; Flatbush Cong. ch., 248.48; Josephine L. Roberts, for Pangchwang, 30, 2,039 41
Brookton, Cong. ch. 3 00
Buffalo, Mrs. Sarah C. Whittemore, 80 00
Gaines, Cong. ch. 10 72
Homer, Cong. ch. 50 00
Honeoye, Cong. ch. 5 23
Irondequoit, United Cong. ch. 60 00
Moravia, Mrs. Carrie L. Tuthill, to const. *herself*, with previous donations, H. M. 70 00
Morristown, 1st Cong. ch. 7 59
Mt. Kisco, Benjamin Durham, 5 00
New York, Pilgrim Cong. ch., Ladies' Aid Soc. 50 00
Pawling (Quaker Hill), Christ's ch. 5 56
Port Leyden, Friend, for work in Turkey, 24 00
Rockaway Beach, 1st Cong. ch. 54 00
Ticonderoga, Cong. ch. 14 04
Watertown, Emmanuel Cong. ch. 7 95
Willsboro, Cong. ch. 19 60— 2,516 28
Legacies.—Buffalo, Mrs. Ruth W. Bancroft, add'l, 650 00
3,166 28

New Jersey

Grantwood, Cong. ch. 20 00
Montclair, Watchung-av. Cong. ch. 50 00
Paterson, Auburn-st. Cong. ch. 22 00— 92 00

Pennsylvania

Nanticoke, Moriah Cong. ch. 5 40
Philadelphia, Central Cong. ch., for Harpoot, 100 00
Scranton, Margaret Evans, 5 00— 110 40
Legacies.—Wilkes-Barre, Daniel W. Hughes, by Edward Ellis, Ex'r, for education of native pastors in the Madura Mission, India, 964 58
1,074 98

Ohio

Akron, West Cong. ch. 38 75
Amherst, 2d Cong. ch., 12.60; 1st Cong. ch., 5, 17 60
Bellevue, Cong. ch. 10 00
Brookfield, Cong. ch. 3 50
Cincinnati, Walnut Hills Cong. ch. 30 38
Cleveland, Archwood-av. Cong. ch., 50; Park Cong. ch., 35; Collinwood Cong. ch., 23.75; Grace Cong. ch., 17; Mizpah Cong. ch., 15, 140 75
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225 00
Kingsville, Eliza S. Comings and Mrs. Sarah C. Kellogg, 5 00
Lima, Cong. ch. 8 00
Marietta, W. W. Mills, 300 00
Newark, Plymouth Cong. ch. 4 25
North Ridgeville, Cong. ch. 7 20
Oberlin, 1st Cong. ch., 106.15; 2d Cong. ch., of which 50 for Shansi, 60.45, 166 60
Pierpont, Cong. ch. 3 50
Sandusky, 1st Cong. ch., for Mindanao, 32 70
Shandon, Cong. ch. 35 31
Toledo, Birmingham Cong. ch., 7.50; Plymouth Cong. ch., E. M. Scovill, 5, 12 50— 1,041 04
Legacies.—Mad River, Frances Jane Snodgrass, by W. A. Hale, Trustee, add'l, 210 50
1,251 54

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 338 07
Legacies.— Homer N. Lockwood, add'l, 3,756 48
4,094 55

Florida

Ormond, Union Cong. ch. 20 00
St. Petersburg, Cong. ch. 25 00— 45 00

Young People's Societies

New York.—Honeoye, Y. P. S. C. E., 1.74; Tallman, Y. P. S. C. E., for Adana, 15, 16 74
Pennsylvania.—Nanticoke, Moriah Y. P. S. C. E. 1 00
17 74

Sunday Schools

Connecticut.—Cromwell, 1st Cong. Sab. sch., 63.28; Hartford, 4th Cong. Sab. sch., 17.71; North Branford, Cong. Sab. sch., 38; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 1.79; Simsbury, Sab. sch. of 1st ch. of Christ, 18.80; Southington, 1st Cong. Sab. sch., 6.79, 146 37
New York.—Honeoye, Cong. Sab. sch., Burns Class, 6.98; Richmond Hill, Sab. sch. of Union Cong. ch., 5, 11 98
New Jersey.—East Orange, 1st Cong. Sab. sch., 25; Glen Ridge, Cong. Sab. sch., toward support Dr. F. Van Allen, 50; Westfield, Cong. Sab. sch., 2.53, 77 53
Pennsylvania.—Glenolden, Cong. Sab. sch., for Harpoot, 10; Pittston, Welsh Cong. Sab. sch., 6, 16 00
Ohio.—Conneaut, Cong. Sab. sch., 10; Ravenna, 1st Cong. Sab. sch., for Pangchwang, 30, 40 00
291 88

INTERIOR DISTRICT

Tennessee

Memphis, 1st Cong. ch. 10 00

Texas

Dallas, Central Cong. ch. 43 32

Indiana

Brightwood, Cong. ch. 5 00
Fort Wayne, Plymouth Cong. ch. 93 50
Indianapolis, 1st Cong. ch. 5 76 — 104 26

Oklahoma

Hillsdale, Cong. ch. 4 70
Oklahoma City, Harrison-av. Cong. ch. 2 50— 7 20

Illinois

Amboy, 1st Cong. ch. 4 81
Annawan, Cong. ch. 8 22
Aurora, New England Cong. ch., 58.75; 1st Cong. ch., 15, 73 75
Beardstown, Cong. ch. 10 00
Belvidere, Cong. ch. 7 90
Byron, Cong. ch. 3 50
Chicago, Bethany Union ch., 100; 1st Cong. ch., 40.22; Rogers Park Cong. ch., 40; Ravenswood Cong. ch., 34.25; Warren-av. Cong. ch., 31.24; Leavitt-st. Cong. ch., 5.66; Washington Park Cong. ch., 3.82, 255 19
Downers Grove, Cong. ch. 25 00
Dundee, Cong. ch. 52 00
Earlville, J. A. Dupee, 25 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 200 00
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
La Salle, 1st Cong. ch. 11 00
Moline, 1st Cong. ch. 73 83
Paxton, Cong. ch. 19 63
Pecatonica, 1st Cong. ch. 10 00
Peoria, 1st Cong. ch., M. F. B. 12 50
Plainfield, Cong. ch. 15 00
Princeton, 1st Cong. ch. 22 39
Roscoe, Cong. ch., Mrs. Mary A. Reitchie, 2 00
Sheffield, 1st Cong. ch. 17 81
Sterling, Cong. ch. 21 00
Sycamore, 1st Cong. ch. 75 00
Wataga, Cong. ch. 8 00
Western Springs, 1st Cong. ch. 43 50
Wheaton, College ch., toward support Rev. W. C. Cooper, 125 00—1,272 03

Michigan

Bostwick Lake, Cong. ch. 25 50
Detroit, North Woodward-av. Cong. ch. 187 50
Hopkins, 2d Cong. ch. 31 00
Lansing, Pilgrim Cong. ch. 8 00
———, Friend, of which 317 for Kustendil, 500 00—752 00

Wisconsin

Beloit, Gridley Cong. ch. 2 00
Berlin, Cong. ch. 7 00
Brodhead, Cong. ch. 18 00
Elkhorn, Cong. ch. 26 49
Fennimore, Debt, 10 00
La Crosse, 1st Cong. ch. 75 00
Lancaster, 1st Cong. ch. 16 25
Mellen, Union Cong. ch. 5 00
Menomonie, Cong. ch. 25 00
Plymouth, 1st Cong. ch. 6 75
Union Grove, 1st Cong. ch. 15 70—207 19

Minnesota

Fairmont, Cong. ch. 2 31
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 155.55; Park-av. Cong. ch., 25.66; Lyndale Cong. ch. 22.50; Lynnhurst Cong. ch., 10; Pilgrim Cong. ch., 7.42; Miss A. D. Cross, for work in Armenia, 7, 228 13
Monticello, Cong. ch. 1 80
Northfield, 1st Cong. ch., toward support Dr. P. T. Watson, 60 00
Oak Mound, Cong. ch. 2 00
St. Paul, Olivet Cong. ch. 40 00
Spring Valley, Cong. ch. 2 02—336 26

Iowa

Alden, Cong. ch. 21 00
Algona, Cong. ch. 14 45
Cedar Falls, Cong. ch. 55 10
Chester Center, Cong. ch. 12 00
Eldora, Charles McKeen Duren, 60 00
Grinnell, Cong. ch. 53 20
Hawarden, 1st Cong. ch. 10 36
Manchester, Cong. ch. 26 60
McGregor, Cong. ch. 14 00
Monona, Cong. ch. 14 75
Mt. Pleasant, Cong. ch. 12 50
Otho, Cong. ch. 10 00—303 96

Missouri

Aurora, 1st Cong. ch. 13 00
Kansas City, Westminster Cong. ch. 500 00
St. Louis, Hope Cong. ch. 15 00—528 00

North Dakota

Anamoose, 1st Cong. ch. 4 00
Cando, Cong. ch. 17 21
Fargo, 1st Cong. ch. 8 00
Forman, Cong. ch., David Hammum, 1 00
Foxholm, Cong. ch. 1 00
Hankinson, Cong. ch. 26 00
Harvey, Cong. ch. 15 00
Litchville, Cong. ch. 10 00
Max, 1st Cong. ch. 2 00
Stady, Cong. ch. 2 00—86 21

South Dakota

Aberdeen, Cong. ch. 4 93
Armour, Cong. ch. 1 45
Beresford, Cong. ch. 8 00
Cedar, Cong. ch. 1 60
Hot Springs, William Black, 3 00
Huron, Cong. ch. 11 20
Lebanon, Cong. ch. 2 40
Rapid City, Cong. ch. 5 71
Sunbeam, Cong. ch. 7 80
Wagner, Cong. ch. 5 00
Wheaton, Cong. ch. 13 70—64 79

Nebraska

Franklin, Cong. ch. 16 80
Lincoln, The Vine Cong. ch. 51 04
Neligh, Cong. ch. 25 00
Rising City, Cong. ch. 6 50
Scribner, Cong. ch. 25 00
Weeping Water, 1st Cong. ch. 20 00—144 34

Kansas

Dover, Cong. ch. 12 00
Lawrence, Plymouth Cong. ch. 61 25
Onaga, 1st Cong. ch., for Mt. Silinda, 10 00
Paola, Plymouth Cong. ch. 8 75
Rosedale, Plymouth Cong. ch. 5 00
Valley Falls, Cong. ch. 16 54—113 54

Montana

Bitter Root, Cong. ch. 1 00
Columbus, Cong. ch. 2 25
Great Falls, Cong. ch. 10 00
Rothemay, Cong. ch. 3 00
Tampico, Cong. ch. 1 00—17 25

Colorado

Denver, Ohio-av. Cong. ch. 37 00

Young People's Societies

Illinois.—Chicago, Waveland-av. Y. P. S. C. E., for Albania. 6 00
Michigan.—Detroit, Boulevard Y. P. S. C. E., 17; Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda, 3.50, 20 50
Minnesota.—Minnetonka, Y. P. S. C. E. of Union Cong. ch., for Aruppukottai, 5 00
Iowa.—Runnells, Y. P. S. C. E. 20 00
51 50

Sunday Schools

Oklahoma.—Chickasha, Cong. Sab. sch. 70
Illinois.—Chicago, Bethany Union Sab. sch. 50 00
Wisconsin.—Plymouth, 1st Cong. Sab. sch. 3 75
54 45

PACIFIC DISTRICT

Arizona

Prescott, 1st Cong. ch. 20 00

Utah

Salt Lake City, C. M. Chandler, 2 00

Washington

Bellingham, 1st Cong. ch.	4 59	
Black Diamond, Pilgrim Cong. ch.	5 60	
Denison, Arcadia Cong. ch.	1 00	
Kennewick, Cong. ch.	5 20	
Medina, Cong. ch.	2 25	
Naches, Cong. ch.	10 00	
Seattle, Plymouth Cong. ch., 100; Green Lake Cong. ch., 12.25; Bayview Cong. ch., 2; Fauntleroy Cong. ch., 1.35,	115 60	
Vancouver, 1st Cong. ch.	6 50	
Walla Walla, 1st Cong. ch.	150 00	300 74

Oregon

Hillside, Cong. ch.		19 70

California

Alpine, Cong. ch.	11 63	
Brea, Cong. ch.	30	
Buena Park, Cong. ch.	5 58	
Calexico, Cong. ch.	6 75	
Ceres, 1st Cong. ch.	2 29	
Chula Vista, Cong. ch.	18 28	
Claremont, Cong. ch., of which 300 from Laymen's Miss. Assn., toward support Rev. C. A. Stanley,	448 03	
Cloverdale, Cong. ch.	9 50	
Escondido, Cong. ch.	6 20	
Etiwanda, Cong. ch.	35 00	
Highland, Cong. ch.	71 78	
La Canada, Cong. ch.	1 61	
Long Beach, Cong. ch.	4 65	
Los Angeles, 1st Cong. ch., 331.28; Plymouth Cong. ch., 132.10; Pilgrim Cong. ch., 25.63; ch. of the Messiah, 22.75; Mt. Hollywood Cong. ch., 20; Park Cong. ch., 15; Berean Cong. ch., 7.75; Garvanza Cong. ch., 6.20; Grace Cong. ch., .93,	561 64	
Maricopa, Cong. ch.	9 30	
Mill Valley, Cong. ch.	2 44	
Moreno, Cong. ch.	4 93	
Oakland, Calvary Cong. ch.	3 63	
Oil Center, Cong. ch.	24 92	
Ontario, Cong. ch.	24 80	
Paradise, Cong. ch.	2 87	
Pasadena, 1st Cong. ch., 147.25; Lake-av. Cong. ch., 47.76; Pilgrim Cong. ch., 18.10,	213 11	
Petaluma, Cong. ch.	8 88	
Pomona, Cong. ch.	61 54	
Redlands, Cong. ch.	77 50	
Redondo Beach, Cong. ch.	16 64	
Rincon, Cong. ch.	3 41	
Rosedale, Cong. ch.	8 49	
San Diego, 1st Cong. ch., 232.75; Mission Hills Cong. ch., 51.01,	283 76	
San Gabriel, Gertrude Wyckoff,	5 00	
San Jacinto, Cong. ch.	15 44	
Sherman, Cong. ch.	3 10	
Sunnyvale, Cong. ch.	10 35	
Waits, Cong. ch.	1 24	1,964 59

Hawaii

Makawao, Union ch.		15 05

Young People's Societies

Washington.—Odessa, Girls' Club, English Cong. ch., 4; Orchard Prairie, 1st Y. P. S. C. E., for Shaowu, 10, 14 00

Sunday Schools

California.—Cotati, Cong. Sab. sch., 4.26; Santa Cruz, Cong. Sab. sch., for Mindanao, 15, 19 26

MISCELLANEOUS

Canada

Westmount, D. W. Ross, for work in Armenia, 50 00

Switzerland

Lausanne, Mrs. Charles M. Patterson, 25 00

From the *American Missionary Association*
Irving C. Gaylord, New York City, Treasurer

Income of Avery Fund, for missionary work in Africa, 2,341 25

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions, in part,	13,324 97	
For running expenses of girls' school, Umzumbe,	250 00	
For building, girls' school, Uduvil,	1,500 00	15,074 97

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 10,863 00

For Lucy Perry Noble Bible School building, care Miss E. M. Swift,	475 00	11,338 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 1,950 00

For Lintsingchow Hospital,	800 00	2,750 00
		29,162 97

Additional Donations for Special Objects

Maine.—Bluehill, Rev. Ralph A. Barker, for native worker, care Rev. R. A. Hume, 4; Wilton, Mrs. G. H. Bass, for pupil, care Miss Elizabeth S. Perkins, 15, 19 00

New Hampshire. — Hanover, James L. Conaughy, for native helper, care Rev. R. A. Hume, 5 00

Massachusetts.—Amherst, J. K. Kimball and M. A. King, for King School, care Miss C. R. Willard, 20; Auburndale, Cong. Sab. sch., for Amanzimtote School, care Rev. A. E. Le Roy, 25; Boston, 1st Cong. ch. (Hyde Park), for use of Mrs. H. H. Riggs, 25; do., Old South Cong. Sab. sch., for hospital, care Dr. F. F. Tucker, 20; do., Friend, West Roxbury, for Byington School for Boys, care Rev. J. F. Edwards, 75; Boxford, A., of which 5 for native helper, care Mrs. T. S. Lee, and 5 for work, care Dr. H. N. Kinnear, 10; Bradford, The Christian Union of Bradford Academy, for work, care Rev. R. A. Hume, 25; do., Ruby M. Wescott, for pupil, care Rev. and Mrs. J. X. Miller, 25; Brookline, Mrs. H. J. Keith, for work, care Rev. J. X. Miller, 75; do., Mrs. A. S. Lovett, for hospital work, care Dr. H. N. Kinnear, 15; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for native helper, care Rev. E. P. Holton, 25; Lexington, Mrs. Willard O. Arms, for evangelistic work, care Rev. A. W. Stanford, 5; Lincoln, Cong. Sab. sch., for pupil, care Miss Emily S. Hartwell, 40; Milton, Friends, for work, care Rev. W. P. Elwood, 2; Northampton, Clarke School, for King School, care Miss C. R. Willard, 75; North Brookfield, 1st Cong. ch., Woman's Union, for bed in hospital, care Dr. H. N. Kinnear, 12; Somerville, Highland Cong. ch., Climena Philbrick, for pupils, care Rev. E. H. Smith, 5; Springfield, North Cong. ch., Friend, for work, care Rev. R. F. Black, 1; do., Emmanuel Y. P. S. C. E., Senior Dept., for building work, care Rev. W. O. Pye, 25; do., Rev. Samuel H. Lee, for work, care Mrs. T. S. Lee, 90; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 83.77; Whitinsville, Village Cong. ch., for native helper, care Rev. R. A.

Hume, 53.47; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 30, 762 24

Rhode Island.—Providence, Central Cong. ch., Ministering Children's League, Dorothea and John Crosby Brown Moore, for pupil, care Miss M. E. Andrews, 25; do., A. W. Fairchild, for hospital work, care Dr. H. N. Kinnear, 5, 30 00

Connecticut.—Hartford, Julia E. Green, for native helper, care Rev. J. H. Dickson, 20; Lebanon, W. W. E., for high school and theological seminary, care Rev. J. J. Banninga, 25; New Haven, Pilgrim Cong. ch., Young Ladies' Mission Circle, for use of Rev. E. H. Smith, 25; do., Center Cong. Sab. sch., for pupil, care Rev. J. S. Chandler, 25; Plainville, Cong. Sab. sch., for medical cabinet, care Dr. C. L. Gillette, 19, 114 00

New York.—Brooklyn, Mrs. J. L. Roberts and family, for pupils, care Miss A. L. Millard, 30; New York, Teachers and students of Collegiate School, for pupils, care Rev. E. H. Smith, 110; Perry Center, Y. P. S. C. E., of which 50 for native pastor and 90 for church, all care Rev. E. H. Smith, 140; do., Cong. Sab. sch., for students, care Rev. E. H. Smith, 30, 310 00

New Jersey.—Montclair, 1st Cong. ch., Mrs. Charlotte D. Wilkinson, for hospital supplies, care Dr. James F. Cooper, 10; Ventnor, Sab. sch., for bed in hospital, care Dr. I. H. Curr, 25, 35 00

Pennsylvania.—Ardmore, Mrs. Charles H. Ludington, of which 80 for scholarships and 20 for use of Mrs. T. D. Christie, 100; Gettysburg, Mrs. Phillip Houck, 25, and Alice Gulden, 10, for pupil, care Mrs. P. L. Corbin, 35; Palm, Ladies' Aid Soc. of Schwenkfelder ch., for use of Miss F. K. Heebner, 25; Philadelphia, Susan G. Shipley, through National Armenia and India Relief Assn., toward support Dr. R. A. Parmelee, 200, 360 00

Ohio.—Mansfield, Susan M. Sturges, for hospital, care Dr. and Mrs. H. N. Kinnear, 10; New London, Cong. ch., Mrs. Ellen M. Healy, for work, care Miss A. L. Millard, 35; Oberlin, Oberlin-Shansi Memorial Assn., for educational work, Shansi, 1,200; do., do., for band instruments, care Jesse B. Wolfe, 39.40, 1,284 40

North Carolina.—Hendersonville, J. R. Wilson, 1, E. R. Black, 1, for debt on church, care Rev. R. F. Black, 2 00

Tennessee.—Nashville, Sara Scoggins, for pupil, care Miss Martha S. Wiley, 10 00

Illinois.—Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; Oglesby, Union ch., of which 62.50 for native helper, care Dr. W. A. Hemingway, and 37.50 for North China College, care Rev. H. S. Galt, 100; Peoria, Faye Colby, for work, care Rev. P. L. Corbin, 10, 128 00

Michigan.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 500 00

Wisconsin.—Florence, Robert Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 1; Milwaukee, Hattie and Bessie Smith, for debt on church, care Rev. R. F. Black, 10, 11 00

Minnesota.—Minneapolis, Lowry Hill Cong. ch., D. D. Webster, of which 30 for native pastors, care Mrs. M. M. Webster, and 60 for fencing compound at West Central Africa, 90; do., Pilgrim Cong. ch., for school, care Rev. H. K. Wingate, 50; do., Mrs. G. E. White, for King School, care Miss C. R. Willard, 5, 145 00

Iowa.—Alden, L. A. Wheeler, for native preacher, care Rev. F. E. Jeffery, 50; Grinnell, E. W. Cross, for motor-cycle for Rev. H. A. Stick, 5; do., Friend, for native preacher, care Rev. E. H. Smith, 25; Marshalltown, J. G. Brown, for native preacher, Smyrna, 35; Monticello, Friend, for native worker, care Miss Frances K. Bement, 30; Osceola, Jennie M. Baird, for work, care Dr. H. N. Kinnear, 15; Waverly, Cong. ch., Mrs. Poulson, for use of Rev. G. E. White, 1; do., Cong. Sab. sch., for use of Rev. G. E. White, 10, 171 00

Missouri.—Old Orchard, Y. P. S. C. E., for native helper, care Dr. F. F. Tucker, 26 00

North Dakota.—Carrington, Christ Cong. ch., for work, care Rev. J. X. Miller, 20 00

South Dakota.—Armour, John W. Addie, for debt on church, care Rev. R. F. Black, 1 00

Washington.—Bellingham, C. S. Teel, for building, Webster Memorial Hospital, care Mrs. M. M. Webster, 20 00

Oregon.—Timber, Thomas H. North, for hospital, care Dr. H. N. Kinnear, 10 00

California.—San Jacinto, Cong. ch., for orphan, care Rev. R. A. Hume, 10; Upland, 1st Presb. Sab. sch., for work, care Miss Nina E. Rice, 1, 11 00

Canada.—Kingston, 1st Cong. Sab. sch., for scholarship, care Miss Emily McCallum, 8 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For girls' compound, care the Misses Melville,	50 00	
For pupil, care Miss Nina E. Rice,	30 00	
For pupils, care Miss Isabelle Harley,	27 00	
For native helper, care Rev. R. A. Hume,	5 00	
For pupil, care Mrs. T. S. Lee,	25 00	
For carriage for Miss Gertrude E. Chandler,	5 00	
For do., for do.	1 10	
For use of Miss Edith Davis,	5 00	148 10

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupil, care Miss F. K. Heebner,	10 00	
For use of Miss Anna B. Jones,	25 00	
For pupil, care Rev. R. A. Hume,	7 50	42 50

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For pupil, care Mrs. E. W. Ellis,	10 00	
For Nurses' Training School, Tehchow,	489 00	
For educational work, care Rev. W. W. Wallace,	60 00	559 00

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For native preacher, care Rev. C. A. Nelson,	35 00	
For use of Miss Emily McCallum,	5 00	40 00
		4,772 24
Donations received in April,		60,132 88
Legacies received in April,		10,533 76
		70,666 64

Total from September 1, 1915, to April 30, 1916. Donations, $546,299.04; Legacies, $87,787.17 = $634,086.21.

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. W. W. Jordan, 10 00

Work in the Philippines

New York.—New York, K. 300 00

IT IS NOT A QUESTION

It is not a question of "raising the Apportionment." That is only a minimum.

It is not a question of "doing all that is my share." The other man's standards are not yours.

It is not a question of "If only I were rich!" The principle applies to what you have.

IT IS A QUESTION

OF MY DOING MY FULL SHARE NOW

As a member of the church, where and how shall I help this month?

Shall I see to it that my Church completes its contribution before the close of the Board's year — August 31 ?

Shall I see to it that the Sunday school votes a gift to the Board before it closes this summer?

Shall I encourage the Young People's Society or the Sunday school to send a chosen representative to the Missionary Conference, where leadership is developed?

Shall I send a personal gift of $100 (more or less) before the Board's year closes?

Shall I talk over with my family the possibility of our supporting a missionary of our own?

YOU WOULD NEVER REGRET SUCH AN INVESTMENT

THE MISSIONARY CANDIDATES IN THE 1916 CONFERENCE